A

# COLLECTION

OF

# Several Treatiſes

CONCERNING

## The Reaſons and Occaſions

OF

# The Penal Laws.

[VIZ.]

I. The Execution of Juſtice in *England*, not for *Religion*, but for *Treaſon*: *Dec.* 17. 1583.

II. Important Conſiderations, by the *Secular Prieſts*: Printed *A. D.* 1601.

III. The *Jeſuits* Reaſons Unreaſonable. 1662.

*The Second Edition Corrected.*

Licenſed and Entred.

*LONDON*,

Printed, and Sold by *Randall Taylor*, near *Stationers-Hall*. MDCLXXXVIII.

# CONTRIBUTIONS

## Several Hypothesis

The Tombs and Obsequies

[VIII]

# The PREFACE.

THE *deſign of publiſhing theſe* Treatiſes, *is to vindicate the Honour and Juſtice of our Laws from the rude aſperſions, which have been lately caſt upon them, by ſuch who are better verſed in* Hollinſhead *and* Stow, *than in the true Reaſons and Occaſions of thoſe Laws. This is the preſent method of dealing with our Church and Laws, when our Adverſaries have been quite tired with ſcolding, they betake themſelves to throw dirt in the face of them; and I am ſorry the weakneſs or imprudence of any late* Hiſtorians *among us ſhould furniſh them with dunghils for this purpoſe. But ſince we have to deal with ſuch who have no advantage, but what the weakneſs and miſtakes of their* Adverſaries *give them, it were heartily to be wiſhed, that ſome effectual courſe were taken, that the* Hiſtory *of our* Church *ſince the* Reformation, *might be delivered to Poſterity with greater care and ſincerity than hath yet been uſed about it.*

*It hath been thought the wiſedom of ſome of the beſt governed Nations in the World, to take a great care of their* Hiſtories, *by whom and in what manner they were written.* Joſephus *ſaith,* That none but the High-Prieſts and the Prophets were allowed to write the Hiſtories of the Jewiſh Nation; *the like others ſay of the* Chaldeans, Egyptians, *and* Perſians, *who all looked upon the* Hiſtory *of their* Countrey *as a* Sacred *thing, and which none ought to preſume to meddle with, but ſuch as were appointed for it, and whoſe imployment was ſuppoſed to free them from the ſuſpicion of flattery or falſhood. But above all Nations, the* Chineſes, *as they were moſt remarkable for Political Wiſedom, were the moſt punctual in this matter; no man durſt attempt any thing of Hiſtory among them beſides him whoſe publick Office it was, which he was bound to perform with all fidelity, for his own time; but not to call in queſtion, or correct any thing before him; by which means, the Hiſtory of that mighty Empire,*

*though written by multitudes of Authors, is one continued and entire Story without any variety or contradiction. It is very well known, that the old* Romans *suffered none but the* Pontifex Maximus *to make up the* Annals *of every Year; which himself was only intrusted with the keeping of, that the People might, upon resort to his house, have full satisfaction in all their doubts; and these were called the* Annales Maximi; *and although some make this custom as old as the foundation of that Government, yet* Vopiscus *more probably makes it to be one of the wise Constitutions of* Numa. Dion *saith,* That while the Roman Senate continued its Authority, the Actions of every year were solemnly read out of the Publick Commentaries to the Senate and People; and although particular persons would write Histories according to their own inclinations, yet the Truth might be discerned out of the Publick Records: *and although he very much laments the uncertainty of their Histories afterwards, when the* Emperours *would not endure the Truth to be written; yet there were persons who would write, though they dyed for it, which was the case of* Cremutius Cordus *and* Titus Labienus; *which made* Seneca *say,* Res nova & insueta, supplicia de studiis sumi: *but it seems by what follows in him, the World may bear the loss of such Writings; for, rejoycing that this* Persecution *of* Wits *began after* Cicero's *time, he saith,* Dii melius, quòd eo seculo ista ingeniorum supplicia cœperunt, quo ingenia desierunt. *And it appears by* Tacitus, *that the custom of* Publick Annals *was preserved to his time for the greater Affairs, and the* Diurna Acta Urbis *for lesser occurrences: and* Tertullian *frequently appeals to the* Archives *and* Publick Commentaries. *Which custom of preserving publick* Records *of History, did likewise obtain in most well-governed Cities; as* Plutarch *often quotes the* Delphick *and* Laconick Commentaries. *These things I only mention, that it may not be thought below the wisedom of a Nation to take care of the* History *of it; and not to suffer it to be profaned or corrupted, by every mean, peevish, or indiscreet Writer, that hath so little wit and judgment, as to think himself fit to write the History, either of his own or former times. None are fit for such a work but persons of great judgment and capacity, and such who have had the best opportunities of understanding*

*Affairs,*

*Affairs, and have the greateſt reputation for integrity to report them. And we want not ſome ſuch as theſe, who are ſo well known, that I need not name them, but they are but few in compariſon with others. It was complained of among the* Romans, *that L.* Octacilius *being but a* Libertine, *though he were* Pompey's *Maſter, ſhould preſume to write a Hiſtory, that being a Work proper for the wiſeſt Senators; and Learned men have long wiſhed for a* perpetual Edict *againſt ſcribbling Hiſtorians, as great debauchers of Truth, and corrupters of the Faith of Hiſtory. I wiſh it were as eaſie to remedy as to complain of theſe things; but thoſe of us who are concerned for the Honour of our Church and Nation, find the continual and growing inconveniences of this miſchief; when we ſee all the falſe or indiſcreet paſſages of the worſt Hiſtorians picked up, and upon all occaſions made uſe of as the beſt Weapons againſt our Church. But thanks be to God, things are not yet ſo bad with us, but we have ſufficient evidence left to clear our ſelves of theſe reproaches, without being put to defend the weakneſſes of every trifling Hiſtorian. What if* Hollinſhead, *or* Stow, *or* Speed, *or any later men have let fall ſome paſſages, which the Enemies of our Church make uſe of to its diſadvantage? Muſt things preſently be concluded to be juſt as ſuch men have ſaid, without ſearching farther? Muſt we be judged by them, rather than by ſuch who were in the top of buſineſs, and knew all the firſt Grounds and Reaſons of Things? rather than by thoſe, who were as much concerned to have found out all reproaches againſt our* Penal Laws; *and yet acknowledge them to have had ſuch Reaſons for them, that no Government in the World, but upon the ſame provocations, would have done the ſame things? This is that particular part of our Hiſtory, which I have endeavoured to clear by theſe following Treatiſes, which have theſe advantages to recommend them to the Readers Conſideration.*

1. *That the firſt of them was penned by the direction of one of the Greateſt Stateſmen of his Age, and one of the Wiſeſt Perſons this Nation hath ever bred;* viz. *the* Lord Treaſurer Burleigh. *For when the* Jeſuits *and their Party had filled the* Courts *of the* Princes *in* Chriſtendom *with their noiſe and clamours of the dreadfull Perſecutions in* England, *that Great man thought it not below him to write*

*this*

*this* Apology *for the* Execution *of* Juſtice *here, and to ſhew how reaſonable, juſt and moderate the Proceedings of the State were, conſidering the height and inſolence of the Provocations; and this was publiſhed in ſeveral Languages, and diſperſed in the Courts of Princes to undeceive them as to all the falſe reports of the Romiſh Emiſſaries, who have taken upon them that publick Character of the Pope's Ambaſſadors to* lye abroad *for his and their own advantage.*

2. *But after that by the means of* Cardinal Allen *and others, they had endeavoured to blaſt the reputation of that* Apology; *and after the death of that great* Miniſter *of* State, *the* Secular Prieſts *did publiſh their* Important Conſiderations, *wherein they aſſert the Truth of what was ſaid in the Apologie, and vindicate the Honour and Juſtice of the* Penal Laws: *which is the ſecond Treatiſe here publiſhed and printed according to their own Copy; and which hath been ſo much concealed, or bought up by thoſe of that Religion, that it hath been heard of by few, and ſeen by fewer Proteſtants.*

3. *And leſt any ſhould ſay, that all thoſe dangerous Principles to Government are ſince his Majeſties happy Reſtauration utterly diſowned by them, I have added a third Treatiſe, printed by one of their own Religion,* 1662. *which charges the* Jeſuitical *Party ſo deep with thoſe Principles and Practices as to make them uncapable of any Favour.*

*If other perſons will purſue the ſame method in retrieving ſuch conſiderable* Treatiſes *as theſe are, they may do more ſervice to our Church and Nation than by writing Hiſtories themſelves; and I ſhall deſire the late* Apologiſt *to ſet theſe* Authors *of his own* Church, *againſt the petty* Hiſtorians *he ſo punctually quotes on all occaſions: And we have ſo much the more reaſon to conſider theſe things, ſince in a very late* Treatiſe *called the* Bleeding Iphigenia, *the* Iriſh Rebellion *is defended by one of the Titular Biſhops to be a juſt and holy War; and ſeeing they ſtill think it lawfull, what can we imagine then that they want, but another occaſion to do the ſame things?*

THE

# THE EXECUTION OF JUSTICE IN ENGLAND,

## For Maintenance of Publick and *Chriſtian Peace*, &c.

IT hath been in all Ages and in all Countries, a common uſage of all Offenders for the moſt part, both great and ſmall, to make defence of their lewd and unlawfull facts by untruths, and by colouring and covering their deeds (were they never ſo vile) with pretences of ſome other cauſes of contrary operations or effects: to the intent not only to avoid puniſhment or ſhame, but to continue, uphold, and proſecute their wicked attempts, to the full ſatisfaction of their diſordered and malicious appetites. And though ſuch hath been the uſe of all Offenders, yet of none with more danger than of Rebels and Traytors to their lawfull Princes, Kings, and Countries. Of which ſort of late years, are ſpecially to be noted certain perſons naturally born Subjects in the Realm of *England*, and *Ireland*, who having for ſome good time profeſſed outwardly their obedience to their Soveraign Lady Queen *Elizabeth*, have nevertheleſs afterward been ſtirred up and ſeduced by wicked Spirits, firſt in *England* ſundry years paſt, and ſecondly, and of latter time in *Ireland*, to enter into open Rebellion, taking Arms and coming into the Field againſt her Majeſty and her Lieute-

*All Offenders cover their faults with contrary cauſes.*

*Rebels do moſt dangerouſly cover their faults.*

*Rebellion in England, and Ireland.*

Lieutenants, with their Forces under Banners displayed, inducing by notable untruths many simple people to follow and assist them in their Traitorous actions. And though it is very well known, that both their intentions and manifest actions were bent, to have deposed the Queens Majesty from her Crown, and to have traiterously set in her place some other whom they liked, whereby if they had not been speedily resisted, they would have committed great blood-sheds and slaughters of her Majesties faithfull Subjects, and ruined their native Country: Yet by God's power given unto her Majesty, they were so speedily vanquished, as some few of them suffered by order of Law according to their deserts, many and the greatest part upon Confession of their faults were pardoned, the rest (but they not many) of the principal, escaped into Foreign Countries, and there because in none or few places Rebels and Traitors to their natural Princes and Countries: dare for their Treasons challenge at their first muster open comfort or succour, these notable Traitors and Rebels, have falsly informed many Kings, Princes, and States, and specially the Bishop of *Rome*, commonly called the *Pope*, (from whom they all had secretly their first comfort to Rebell) that the cause of their flying from their Countries was for the Religion of *Rome*, and for maintenance of the said Popes Authority. Whereas divers of them before their Rebellion lived so notoriously, the most part of their lives, out of all good rule, either for honest manners, or for any sense in Religion, as they might have been rather familiar with *Catalin*, or Favourers to *Sardanapalus*, than accounted good Subjects under any Christian Princes.

*The Rebels vanquished by the Queens Power.*

*Some of the Rebels fled into other Countries.*

*Rebels pretend Religion for their defence.*

As for some examples of the heads of these Rebellions, out of *England*, fled *Charles Nevill* Earl of *Westmerland*, a person utterly wasted by looseness of life, and by God's punishment even in the time of his Rebellion, bereaved of his Children that should have succeeded him in the Earldom: and how his Body is now eaten with Ulcers of lewd causes, all his Companions do see, that no Enemy he had can wish him a viler punishment. And out of *Ireland* ran away one *Thomas Stukeley*, a defamed person almost through all Christendom, and a faithless Beast rather than a Man, fleeing first out of *England* for notable Piracies, and out of *Ireland* for treacheries not pardonable, which two were the first Ringleaders of the rest of the Rebels; the

*Ringleaders of Re-*

one

one for *England*, the other for *Ireland*. But notwithſtanding the the notorious evil and wicked lives of theſe and others their Confederates, void of all Chriſtian Religion, it liked the Biſhop of *Rome*, as in favour of their Treaſons, not to colour their offences as themſelves openly pretend to do, for avoiding of common ſhame of the World, but flatly to animate them to continue their former wicked purpoſes, that is, to take Arms againſt their lawfull Queen, to invade her Realm with Foreign Forces, to purſue all her good Subjects and their Native Countries with Fire and Sword: for maintenance whereof there had ſome years before, at ſundry times, proceeded in a thundring ſort, Bulls, Excommunications, and other publick Writings, denouncing her Majeſty, being the lawfull Queen, and Gods anointed Servant, not to be the Queen of the Realm, charging and upon pains of Excommunication, commanding all her Subjects, to depart from their natural Allegiances, whereto by birth and by Oath they were bound. Provoking alſo and authoriſing all perſons of all degrees within both the Realms to Rebell, and upon this Antichriſtian Warrant, being contrary to all the Laws of God and Man, and nothing agreeable to a paſtural Officer, not only all the rabble of the foreſaid Traitors that were before fled, but alſo all other perſons that had forſaken their Native Countries, being of divers conditions and qualities, ſome not able to live at home but in beggery, ſome diſcontented for lack of preferments, which they gaped for unworthily in Univerſities and other places, ſome Bankrupt Merchants, ſome in a ſort learned to contentions, being not contented to learn to obey the Laws of the Land, have many years running up and down, from Country to Country, practiſed ſome in one Corner, ſome in another, ſome with ſeeking to gather Forces and money for Forces, ſome with inſtigation of Princes by untruths to make War upon their natural Country, ſome with inward practices to murder the *Greateſt*, ſome with ſeditious Writings, and very many of late with publick infamous Libels, full of deſpightfull, vile terms, and poiſoned lies, altogether to uphold the foreſaid Antichriſtian and Tyrannous Warrant of the *Popes Bull*.

*bels*, Charles Nevil *Earl of* Weſtmerland, *and* Thomas Stukeley.

*The effect of the Popes Bull againſt the Queen of* England.

*The practices of the Traitors, Rebels, and Fugitives, to execute the Bull.*

And yet alſo by ſome other means, to further theſe intentions, becauſe they could not readily prevail by way of Force, finding Foreign Princes of better conſideration and not readily inclined to their wicked purpoſes, it was deviſed to erect up certain

*Seminaries erected to nurſe ſeditious Fugitives.*

Schools which they called *Seminaries*, to nouriſh and bring up perſons diſpoſed naturally to Sedition, to continue their race and trade, and to become Seedmen in their Tillage of Sedition, and them to ſend ſecretly into theſe the Queens Majeſties Realms of *England* and *Ireland* under ſecret Masks, ſome of Prieſthood, ſome of other inferior Orders, with Titles of *Seminaries* for ſome of the meaner ſort, and of *Jeſuits* for the ſtagers and ranker ſort and ſuch like; but yet ſo warily they crept into the Land, as none brought the marks of their Prieſthood with them, but in divers Corners of her Majeſties Dominions, theſe *Seminaries*, or Seedmen, and *Jeſuits*, bringing with them certain *Romiſh* traſh, as of their hallowed Wax, their *Agnus Dei*, many kind of Beads, and ſuch like, have as Tillage-men, laboured ſecretly to perſwade the people to allow of the *Popes* foreſaid Bulls and Warrants, and of his abſolute Authority over all Princes and Countries, and ſtriking many with pricks of Conſcience to obey the ſame; whereby in Proceſs of ſmall time, if this wicked and dangerous traiterous and crafty courſe, had not been by Gods goodneſs eſpied and ſtayed, there had followed imminent danger of horrible uprores in the Realms, and a manifeſt bloody deſtruction of great multitudes of Chriſtians.

*The Seminary Fugitives come ſecretly into the Realm to induce the people to obey the Popes Bull.*

For it cannot be denied, but that ſo many as ſhould have been induced, and throughly perſwaded to have obeyed that wicked Warrant of the *Popes*, and the Contents thereof, ſhould have been forthwith in their hearts and Conſciences, ſecret Traitors, and for to be indeed errant and open Traitors, there ſhould have wanted nothing but opportunity to feel their ſtrength, and to aſſemble themſelves in ſuch numbers, with Armour and Weapons, as they might have preſumed to have been the greater part, and ſo by open civil War, to have come to their wicked purpoſes But Gods goodneſs by whom Kings do Rule, and by whoſe blaſt Traitors are commonly waſted and confounded, hath otherwiſe given to her Majeſty, as to his Handmaid and dear Servant, ruling under him, the ſpirit of Wiſdom and Power, whereby ſhe hath cauſed ſome of theſe ſeditious Seedmen, and Sowers of Rebellion, to be diſcovered, for all their ſecret lurkings, and to be taken and charged with theſe former points of High Treaſon, not being dealt withall upon queſtions of Religion, but juſtly condemned as Traitors. At which times, notwithſtanding all manner of gentle ways of perſwa-

*Sowers of ſedition taken, convented, & executed for Treaſon.*

perſwaſions uſed to move them to deſiſt from ſuch manifeſt Traitorous courſes and opinions, yet was the Canker of their Rebellious humours ſo deeply entred and graven into the hearts of many of them, as they would not be removed from their traiterous determinations. And therefore as manifeſt Traitors in maintaining and adhering to the capital Enemy of her Majeſty and her Crown, who hath not only been the cauſe of two Rebellions already paſſed in *England* and *Ireland*, but in that of *Ireland* did manifeſtly wage and maintain his own people Captains and Souldiers under the Banner of *Rome*, againſt her Majeſty (ſo as no Enemy could do more:) Theſe I ſay have juſtly ſuffered Death, not by force or form of any new Laws eſtabliſhed, either for Religion, or againſt the *Pope*'s Supremacy, as the ſlanderous Libellers would have it ſeem to be, but by the antient temporal Laws of the Realm, and namely by the Laws of Parliament made in King *Edward* the Thirds time, about the year of our Lord, 1330 which is above 200 years and more paſt, when the Biſhops of *Rome*, and *Popes*, were ſuffered to have their Authority Eccleſiaſtical in this Realm as they had in many other Countries.

*The ſeditious Traitors Condemned by the antient Laws of the Realm, made 200 yars paſt.*

But yet of this kind of Offenders, as many of them, as after their Condemnations were contented to renounce their former Traiterous aſſertions, ſo many were ſpared from Execution, and do live ſtill at this day; ſuch was the unwillingneſs in her Majeſty to have any blood ſpilt, without this very juſt and neceſſary cauſe, proceeding from themſelves. And yet nevertheleſs, ſuch of the reſt of the Traitors as remain in Foreign parts, continuing ſtill their Rebellious minds, and craftily keeping themſelves aloof off from dangers, ceaſe not to provoke ſundry other inferiour ſeditious perſons, newly to ſteal ſecretly into the Realm, to revive the former ſeditious practices, to the Execution of the *Popes* foreſaid Bulls againſt her Majeſty and the Realm, pretending when they are apprehended, that they came only into the Realm, by the commandment of their Superiours, the Heads of the *Jeſuits*, to whom they are bound (as they ſay) by Oath, againſt either King or Country, and here to inform or reform Mens Conſciences from errors in ſome points of Religion, as they ſhall think meet: but yet in very truth the whole ſcope of their ſecret labours is manifeſtly proved, to be ſecretly to win all people, with whom they dare deal, ſo to allow of the

*Perſons Condemned, ſpared from Execution, upon refuſal of their treaſonable opinions.*

*The Forreign Traitors continue ſending of perſons to move ſedition in the Realm.*

*Pope*'s said Bulls, and of his Authority without exception, as in obeying thereof, they take themselves fully discharged of their Allegiance, and Obedience to their lawfull Prince and Countrey, yea, and to be well warranted to take Arms to rebell against her Majesty when they shall be thereunto called, and to be ready secretly to joyn with any Foreign Force, that can be procured to invade the Realm, whereof also they have a long time given, and yet do for their advantage, no small comfort of success: and so consequently the effect of their labours is to bring the Realm not onely into a dangerous War against the Forces of Strangers (from which it hath been free above 23 or 24 years, a Case very memorable and hard to be matched with an example of the like:) but into a War Domestical and Civil, wherein no Bloud is usually spared, nor mercy yielded, and wherein neither the Vanqueror nor the Vanquished, have cause of triumph.

*The Seditious Fugitives labour to bring the Realm into a War external and domestical.*

And forasmuch as these are the most evident perils that necessarily should follow, if these kind of Vermine were suffered to creep by stealth into the Realm, and to spread their poyson within the same, howsoever when they are taken, like Hypocrites, they colour and counterfeit the same with profession of devotion in Religion: it is of all persons to be yielded in reason, that her Majesty and all her Governours and Magistrates of Justice, having care to maintain the peace of the Realm (which God hath given in her time, to continue longer than ever in any time of her Progenitors) ought of duty to Almighty God the Authour of Peace, and according to the natural love and charge due to their Countrey, and for avoiding of the Flouds of Bloud, which in Civil Wars are seen to run and flow, by all lawfull means possible, as well by the Sword as by Law, in their several Seasons to impeach and repel, these so manifest and dangerous colourable practises, and works of Sedition and Rebellion. And though there are many Subjects known in the Realm, that differ in some opinions of Religion from the Church of *England*, and that do also not forbear to profess the same, yet in that they do also profess Loyalty and Obedience to her Majesty, and offer readily in her Majesties defence to impugn and resist any Forreign Force, though it should come or be procured from the *Pope* himself, none of these sort are for their contrary opinions in Religion prosecuted or charged with any crimes

*The duty of the Queen and all her Governours to God and their Countrey, is to repell practises of Rebellion.*

*None charged with capital crimes, being of a contrary Religion, and pro-*

crimes or pains of Treaſon, nor yet willingly ſearched in their Conciences for their contrary opinions, that ſavour not of Treaſon. *Confeſſing to withſtand Foreign Forces.*

And of theſe ſorts, there are a number of perſons, not of ſuch baſe and vulgar note as thoſe were which of late have been executed, as in particular, ſome by name are well known, and not unfit to be remembred. The firſt and chiefeſt by Office was Dr. *Heth*, that was Arch Biſhop of *York*, and Lord Chancellor of *England* in Queen *Mary*'s time, who at the firſt coming of her Majeſty to the Crown, ſhewing himſelf a faithfull and quiet Subject, continued in both the ſaid Offices, though in Religion then manifeſtly differing, and yet was he not reſtrained of his liberty, nor deprived of his proper lands and goods, but leaving willingly both his Offices, lived in his own houſe, and injoyed all his purchaſed Lands during all his natural life, untill by very age he departed this World, and then left his Houſe and Living to his Friends: an example of gentleneſs never matched in Queen *Mary*'s time. The like did one Dr. *Pool* that had been Biſhop of *Peterborough*, an ancient grave perſon, and a very quiet Subject. There were alſo others that had been Biſhops and in great eſtimation, as Dr. *Tunſtal* Biſhop of *Dureſm*, a perſon alſo of very quiet behaviour. There were alſo other, Dr. *White*, and Dr. *Ogleſthorp*, one of *Wincheſter*, the other of *Carliſle*, Biſhops: and Dr. *Thurleby*, and Dr. *Watſon* yet living, one of *Ely*, the other of *Lincoln*, Biſhops: not preſſed with any capital pain, though they maintained the *Pope*'s Authority againſt the Laws of the Realm: and ſome Abbots, as Mr. *Feckenham* yet living, a perſon alſo of quiet and courteous behaviour for a great time. Some alſo were Deans, as Dr. *Boxall* Dean of *Windſor*, a perſon of great modeſty and knowledge: Dr. *Cole* Dean of *Pauls*, a perſon more earneſt than wiſe: Dr. *Reynold's* Dean of *Exeter*, and many ſuch others having born Office and Dignities in the Church, and had made profeſſion againſt the *Pope*, which they began in Queen *Mary*'s time to change, yet were they never to this day burdened with capital pains, nor yet deprived of any their goods or proper livelyhoods, but onely removed from their Eccleſiaſtical Offices, which they would not exerciſe according to the Laws. And moſt of them for a great time were retained in Biſhops Houſes in very civil and courteous manner, without charge to themſelves or their Friends, untill the

*Names of divers Eccleſiaſtical perſons profeſſing contrary Religion, never charged with capital Crimes.*

the time that the *Pope* began by his Bulls and Messages to offer trouble to the Realm by stirring of Rebellion; about which time onely some of these aforenamed being found busier in matters of State tending to stir troubles, than was meet for the common quiet of the Realm, were removed to other more private places, where such other wanderers as were men known to move sedition, might be restrained from common resorting to them to increase trouble, as the *Pope's* Bull gave manifest occasion: and yet without charging them in their Consciences or otherwise, by any inquisition to bring them into danger of any capital Law, so as no one was called to any capital or bloudy question upon matters of Religion, but have all injoyed their life as the course of nature would: and such of them as yet remain, may, if they will not be Authours or Instruments of Rebellion or Sedition, injoy the time that God and nature shall yield them without danger of life or member.

*The late Favourers of the Pope's Authority, were the chief Adversaries of the same, by their Doctrines and Writings.*

And yet it is worthy to be well marked, that the chiefest of all these, and the most of them, had in the time of King *Henry* the Eighth, and King *Edward* the Sixth, either by Preaching, Writing, Reading or Arguing, taught all People to condemn and abhor the Authority of the *Pope:* yea they had many times given their Oaths publickly against the *Popes* Authority, and had also yielded to both the said Kings, the Title of Supream Head of the Church of *England* next under Christ, which Title the Adversaries do most falsly write and affirm, that the Queens Majesty doth now use: a manifest lie and untruth. And for proof that these foresaid Bishops and learned men had so long time disavowed the *Pope's* Anthority, many of their Books and Sermons against the *Pope's* Authority remain printed to be seen in these times, to their great shame and reproof to change so often, and specially in persecuting such as themselves have taught and established to hold the contrary.

*A great number of Lay-persons of livelihood, being of a contrary Religion, never charged with capital Crime.*

There were also and yet be a great number of others, being Lay-men of good Possessions and Lands, men of good credit in their Countries, manifestly of late times seduced to hold contrary opinions, in Religion for the *Pope's* Authority, and yet none of them have been sought hitherto to be impeached in any point or quarrel of Treason, or of loss of Life, Member or Inheritance, so as it may plainly appear, that it is not, nor hath been for contrarious opinions in Religion, or for the *Pope's* Authority,

thority, as the Adversaries do boldly and falsely publish, that any persons have suffered death since her Majesties Reign, and yet some of these sort are well known to hold opinion, that the *Pope* ought by Authority of God's Word to be Supream and onely Head of the Catholick Church, and onely to rule in all causes Ecclesiastical, and that the Queens Majesty ought not to be the Governour over all her Subjects in her Realm being persons Eccleſiastical: which opinions are nevertheless in some part by the Laws of the Realm punishable in some degrees, and yet for none of these points have any persons been prosecuted with the charge of Treason, or in danger of Life. And if then it be inquired, for What cause these others have of late suffered death, it is truly to be answered as afore is often remembred, that none at all are impeached for Treason to the danger of their Life, but such as do obstinately maintain the contents of the *Pope*'s Bull afore-mentioned, which do import, that her Majesty is not the lawfull Queen of *England*, the first and highest point of Treason: and that all her Subjects are discharged of their Oaths and Obedience, another high point of Treason: and all warranted to disobey her and her Laws, a third and a very large point of Treason.

*No person charged with capital Crime for the only maintenance of the Pope's Supremacy.*

*Such condemned only for Treason, as maintain the effects of the Pope's Bull against her Majesty and the Realm.*

And thereto is to be added a fourth point most manifest, in that they would not disallow the *Pope*'s hostile proceedings in open Wars against her Majesty in her Realm of *Ireland*, where one of their Company Dr. *Sanders*, a lewd Scholar and Subject of *England*, a Fugitive and a principal Companion and Conspirator with the Traitours and Rebells at *Rome*, was by the Popes special Commission a Commander, as in form of a Legate, and some time a Treasurer or Pay-Master for those Wars, which Dr. *Sanders* in his Book of his Church Monarchy, did afore his passing into *Ireland* openly by Writing, gloriously avow the aforesaid Bull of *Pius Quintus* against her Majesty, to be lawfull, and affirmeth that by vertue thereof one Dr. *Mooreton*, an old English Fugitive and Conspirator, was sent from *Rome* into the North parts of *England*, to stir up the first Rebellion there, whereof *Charles Nevill* the late Earl of *Westmerland*, was a head Captain. And thereby it may manifestly appear to all men, how this Bull was the ground of the Rebellions both in *England* and *Ireland*, and how for maintenance thereof, and for sowing of Sedition by Warrant and allowance of the same, these

*Dr. Sander's maintenance of the Pope's Bull.*

persons

*The perſons that ſuffered Death, were condemned for Treaſon and not for Religion.*

perſons were juſtly condemned of Treaſon, and lawfully Executed by the ancient Laws temporal of the Realm, without any other matter than for their practices and Conſpiracies both abroad and at home againſt the Queen and the Realm, and for maintaining of the *Pope*'s foreſaid Authority and Bull publiſhed to deprive her Majeſty of her Crown, and for withdrawing and reconciling of her Subjects from their Natural allegiance due to her Majeſty and to their Countrey, and for moving them to Sedition: and for no other cauſes or queſtions of Religion were theſe perſons condemned; although true it is, that when they were charged and convinced of theſe points of Conſpiracies and Treaſons, they would ſtill in their anſwers colourably pretend their actions to have been for Religion; but indeed and truth they were manifeſt for the procurement and maintenance of the Rebellions and Wars againſt her Majeſty and her Realm.

And herein is now the manifeſt diverſity to be ſeen and well conſidered, betwixt the truth of her Majeſties actions, and the falſhood of the blaſphemous Adverſaries: that where the factious party of the *Pope* the principal Author of the Invaſions of her Majeſties Dominions, do falſly alledge, that a number of perſons, whom they term as Martyrs, have died for defence of the Catholick Religion, the ſame in very truth may manifeſtly appear to have died (if they ſo will have it) as Martyrs for the *Pope*, and Traitors againſt their Soveraign and Queen in adhering to him, being the notable and only open hoſtile Enemy in all actions of War againſt her Majeſty, her Kingdoms and People: and that this is the meaning of all theſe that have ſo obſtinately maintained the Authority and contents of this Bull, the very words of the Bull do declare in this ſort, as Dr. *Sanders* reporteth them.

*A full proof that the maintainers of the Bull are directly guilty of Treaſon.*

PIUS *Quintus Pontifex Maximus, de Apoſtolicæ poteſtatis plenitudine, declaravit* Elizabetham *prætenſo Regni jure, necnon omni & quocunq; dominio, dignitate, privilegioq; privatam: Itemq; Proceres, ſubditos & populos dicti regni, ac cæteros omnes qui illi quomodocunq; juraverunt, à juramento hujuſmodi ac omni fidelitatis debito, perpetuo abſolutos:* That is to ſay, Pius Quintus *the greateſt Biſhop, of the fulneſs of the Apoſtolick Power, declared* Elizabeth *to be bereaved or deprived of her pretended right of her Kingdom,*

*dom, and alſo of all and whatſoever Dominion, Dignity, and Priviledge: and alſo the Nobles, Subjects, and People of the ſaid Kingdom, and all others which had ſworn to her any manner of ways, to be abſolved for ever from ſuch Oath, and from all debt or duty of fealty*, and ſo forth, with many threatning Curſings, to all that durſt obey her or her Laws. And for Execution hereof, to prove, that the effect of the *Popes* Bull and Meſſage was a flat Rebellion, it is not amiſs to hear what Dr. *Sanders* the *Popes* firebrand in *Ireland* alſo writeth in his viſible Church Monarchy, which is thus.

*Dr. Mortons ſecret Ambaſſage from Rome to ſtir the Rebellion in the North.*

*Pius Quintus Pontifex Maximus, Anno Domini* 1569. *reverendum presbyterum Nicolaum Mortonum Anglum in Angliam miſit, ut certis illuſtribus viris authoritate Apoſtolica denunciaret*, Elizabetham *quæ tunc rerum potiebatur, hæreticam eſſe: ob eamq; cauſam, omni Dominio & poteſtate excidiſſe, impuneq; ab illis velut ethnicam haberi poſſe, nec eos illius legibus aut mandatis deinceps obedire cogi*: That is to ſay, *Pius Quintus the greateſt Biſhop, in the year of our Lord*, 1569. *ſent the reverend Prieſt* Nicholas Morton *an Engliſhman into* England, *that he ſhould denounce or declare by the Apoſtolick Authority to certain Noblemen*, Elizabeth, *who then was in poſſeſſion, to be an Heretick: and for that cauſe, to have fallen from all Dominion and Power, and that ſhe may be had or reputed of them as an Ethnick, and that they are not to be compelled to obey her Laws or Commandments*, &c.

Thus you ſee an Ambaſſage of Rebellion from the *Popes* Holineſs, the Ambaſſadour an old doting Engliſh Prieſt, a Fugitive and Conſpirator, ſent as he ſaith to ſome Noblemen, and thoſe were the two Earls of *Northumberland* and *Weſtmerland*, Heads of the Rebellion.

And after this, he followeth to declare the ſucceſs thereof, which I dare ſay he was ſorry it was ſo evil, with theſe words.

*Qua denuntiatione multi nobiles viri adducti ſunt, ut de fratribus liberandis cogitare auderent, ac ſperabant illi quidem* Catholicos *omnes ſummis viribus affuturos eſſe: verùm etſi aliter quàm illi expectabant res evenit, quià Catholici omnes nondum probè cognoverant*, Elizabetham *hæreticam eſſe declaratam, tamen laudanda illorum Nobilium conſilia erant.* i. e. *By which denuntiation, many Noblemen were induced or led, that they were boldned to think of the freeing of their Brethren, & they hoped certainly that all the Catholicks would have aſſiſted them with all their ſtrength: but although the matter happened otherwiſe than*

*hoped for, because all the Catholicks knew not that* Elizabeth *was declared to be an Heretick, yet the Counsels and intents of those Noblemen were to be praised.* A Rebellion and a vanquishing of Rebels very smoothly described.

This noble fact here mentioned, was the Rebellion in the North: the Noblemen were the Earls of *Westmerland* and *Northumberland*: the lack of the event or success, was that the Traitors were vanquished, and the Queens Majesty and her Subjects had by Gods Ordinance the Victory: and the cause why the Rebels prevailed not, was because all the Catholicks had not been duly informed that the Queens Majesty was declared to be (as they term it) an Heretick: which want of information, to the intent to make the Rebels mightier in number and power, was diligently and cunningly supplyed by the sending into the Realm of a great multitude of the Seminaries and Jesuits, whose special charge was to inform the people thereof, as by their actions hath manifestly appeared.

And though Dr. *Sanders* hath thus written, yet it may be said by such as favoured the two notable Jesuits, one named *Robert Persons* (who yet hideth himself in Corners to continue his Traiterous practice) the other named *Edmond Campion* that was found out being disguised like a Royster, and suffered for his Treasons) that Dr. *Sanders* Treason is his proper Treason in allowing of the said Bull, but not to be imputed to *Persons* and *Campion*. Therefore to make it plain that these two by special Authority had charge to execute the sentence of this Bull, these Acts in Writing following shall make manifest, which are not feigned or imagined; but are the very Writings taken about one of their Complices, immediately after *Campions* Death.

*Persons and Campion are Offenders as Dr. Sanders is, for allowance of the Bull.*

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*Facultates Concessæ pp.* Roberto Personio, & Edmundo Campiano, *pro* Anglia, *die* 14 Aprilis 1580.

*PEtatur à summo Domino nostro, explicatio Bullæ declaratoriæ per Pium Quintum contra* Elizabetham *& ei adhærentes, quam Catholici cupiunt intelligi hoc modo, ut obligat semper, illam & hæreticos, catholicos vero nullo modo obliget rebus sic stantibus,, sed tum demu*

*demum, quando publica ejuſdem Bullæ executio fieri poterit.* Then followed many other Petitions of Faculties for their further Authorities, which are not needfull for this purpoſe to be recited: but in the end followeth this Sentence as an anſwer of the *Pope's*, *Has prædictas gracias conceſſit Summus Pontifex patri* Roberto Perſonio, *&* Edmundo Campiano *in* Angliam *Profecturis*, *die* 14 Aprilis 1580 *Præſente Patre* Oliverio Manarco *aſſiſtente.* The Engliſh of which Latin Sentences is, as followeth.

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*Faculties granted to the two Fathers,* Robert Perſons, *and* Edmond Campion *for* England, *the* 14. *of* April, 1580.

*Faculties granted to* Perſons *and* Campion, *by* Pope Gregory 13. An. 1580.

*LET it be asked or required of our moſt holy Lord, the explication or meaning of the Bull declaratory made by* Pius *the Fifth againſt* Elizabeth, *and ſuch as do adhere or obey her, which Bull the Catholicks deſire to be underſtood in this manner, that the ſame Bull ſhall always bind her and the Heneticks, but the Catholicks it ſhall by no means bind, as matters or things do now ſtand or be, but hereafter, when the publick execution of that Bull may be had or made.*

Then in the end the concluſion was thus added.

*The higheſt Pontiff or Biſhop, granted theſe foreſaid Graces to Father* Robert Perſons, *and* Edmond Campion, *who are now to take their Journeys into* England, *the fourteenth day of* April, *in the year of our Lord* 1580. *Being preſent, the Father* Oliverius Manarke *aſſiſtant.*

Hereby is it manifeſt, what Authority *Campion* had to impart the Contents of the Bull againſt the Queens Majeſty, howſoever he himſelf denied the ſame.

And though it be manifeſt that theſe two Jeſuits, *Perſons* and *Campion*, not onely required to have the *Pope's* mind declared for the Bull, but alſo in their own Petitions, ſhewed how they and other Catholicks did deſire to have the ſaid Bull to be underſtood againſt the Queen of *England:* yet to make the matter more plain how all other Jeſuits and Seminaries, yea how all Papiſts naming themſelves Catholicks, do and are warranted to interpret the ſaid Bull againſt her Majeſty and her good Subjects, you ſhall ſee what one of their Fellows, named *Hart*,

who was condemned with *Campion*, did amongſt many other things declare his knowledge thereof the laſt of *December*, in the ſame year, 1580, in theſe Words following.

Hart's *Confeſſion of the interpretation of the Bull of* Pius Quintus.

The Bull of *Pius Quintus* (for ſo much as it is againſt the Queen) is holden among the Engliſh Catholicks for a lawfull ſentence, and a ſufficient diſcharge of her Subjects fidelity, and ſo remaineth in force, but in ſome points touching the Subjects, it is altered by the preſent *Pope*. For where in that Bull all her Subjects are commanded not to obey her, and ſhe being excommunicate and depoſed, all that do obey her are likewiſe innodate and accurſed, which point is periſous to the Catholicks: for if they obey her, they be in the *Pope*'s Curſe, and if they diſobey her, they are in the Queens danger: therefore the preſent *Pope* to relieve them hath altered that part of the Bull, and diſpenced with them to obey and ſerve her, without peril of excommunication: which diſpenſation is to endure but till it pleaſe the *Pope* to determine it otherwiſe.

*A Concluſion that all the infamous Books againſt the Queen & the Realm are falſe.*

Wherefore to make ſome concluſion of the matters beforementioned, all perſons both within the Realm and abroad, may plainly perceive that all the infamous Libels lately publiſhed abroad in ſundry languages, and the ſlanderous reports made in other Princes Courts of a multitude of Perſons, to have been of late put to Torments and Death, onely for profeſſion of the Catholick Religion, and not for matters of State againſt the Queens Majeſty, are falſe and ſhameleſs, and publiſhed to the maintenance of Traitors and Rebels. And to make the matter ſeem more horrible or lamentable, they recite the particular Names of all the Perſons, which by their own Catalogue exceed not for theſe twenty five years ſpace, above the number of threeſcore, forgetting, or rather with their ſtony and ſenſeleſs hearts, not regarding, in what cruel ſort in the time of Queen *Mary*, which little exceeded the ſpace of five years, the Queens Majeſties Raign being five times as many, there were by Impriſonment, Torments, Famine and Fire, of Men, Women, Maidens and Children, almoſt the number of four hundred: and of that number above twenty that had been Arch-Biſhops, Biſhops, and Principal Prelates or Officers in the Church lamentably deſtroyed, and of Women above threeſcore, and of Children above forty, and amongſt the Women, ſome great with Child, out of whoſe Bodies the Child, by fire was expelled alive and

*Difference of the ſmall numbers that have been executed in the ſpace of 25 years, from the great numbers in 5 years of Queen* Maries *Reign.*

and yet alſo cruelly burned: examples beyond all Heathen Cruelty. And moſt of the youth that then ſuffered cruel Death, both Men, Women and Children (which is to be noted) were ſuch, as had never by the Sacrament of Baptiſm, or by Confirmation, profeſſed, nor were ever taught or inſtructed, or ever had heard of any other kind of Religion, but onely of that which by their bloud and death in the fire they did as true Martyrs teſtifie. A matter of another ſort to be lamented with ſimplicity of words, and not with puffed Eloquence, than the execution in this time of a very few Traytors, who alſo in their time, if they exceeded thirty years of Age, had in their Baptiſm profeſſed, and in their youth had learned the ſame Religion, which they now ſo bitterly oppugned. And beſide that, in their opinions they differ much from the Martyrs of Queen *Mary*'s time: for though they continued in the profeſſion of their Religion wherein they were chriſtened, yet they never at their death denied their lawfull Queen, nor maintained any of her open and Foreign Enemies, nor procured any Rebellion or Civil War, nor did ſow any Sedition in ſecret Corners, nor withdrew any Subjects from their Obedience as theſe ſworn Servants of the *Pope* have continually done.

And therefore all theſe things well conſidered, there is no doubt, but all good Subjects within the Realm do manifeſtly ſee, and all wavering perſons (not being led clean out of the way by the ſeditious) will hereafter perceive, how they have been abuſed to go aſtray. And all Strangers, but eſpecially all Chriſtian Proteſtants, as Emperours, Kings, Princes and ſuch like, having their Soveraign Eſtates, either in ſucceſſion hereditary, or by conſent of their people, being acquainted with the very truth of theſe her Majeſties late juſt and neceſſary actions, onely for defence of her Self, her Crown and People, againſt open Invaders, and for eſchewing of Civil Wars, ſtirred up by Rebellion, will allow in their own like Caſes, for a truth and rule (as it is not to be doubted but they will) that it belongeth not to a Biſhop of *Rome* as Succeſſor of *Saint Peter*, and therein a Paſtor ſpiritual, or if he were the Biſhop of all Chriſtendom, as by the name of *Pope* he claimeth, firſt by his Bulls or Excommunications, in this ſort at his will in favour of Traytors and Rebells, to depoſe any Soveraign Princes, being lawfully inveſted in their Crowns, by ſucceſſion in bloud, or by lawfull Election,

*An Advertiſement to all Princes of Countries abroad.*

lection, and then to arm Subjects againſt their natural Lords, to make Wars, and to diſpenſe with them for their Oaths in ſo doing, or to excommunicate faithfull Subjects, for obeying of their natural Princes, and laſtly himſelf to make open War, with his own Souldiers, againſt Princes moving no Force againſt him.

*The Authority claimed by the Pope not warranted by Chriſt, or by the two Apoſtles, Peter and Paul.*

For if theſe powers ſhould be permitted to him to exerciſe, then ſhould no Empire, no Kingdom, no Countrey, no City or Town, be poſſeſſed by any lawfull title, longer than one ſuch onely an earthly man, ſitting (as he ſaith) in *Saint Peter*'s Chair at *Rome*, ſhould for his will and appetite (without Warrant from God or Man) think meet and determine: An Authority never challenged by the Lord of Lords the Son of God, *Jeſus Chriſt* our onely Lord and Saviour, and the onely Head of the Church, whilſt he was in his Humanity upon the Earth, nor yet delivered by any Writing or certain Tradition from *Saint Peter*, from whom the *Pope* pretendeth to derive all his Authority, nor yet from St. *Paul* the Apoſtle of the *Gentiles*; but contrariwiſe by all Preachings, Precepts and Writings, contained in the Goſpel and other Scriptures of the Apoſtles, obedience is expreſly commanded to all Earthly Princes, yea, even to Kings, by ſpecial name, and that ſo generally, as no perſon is exempted from ſuch duty of obedience, as by the ſentence of St. *Paul* even to the *Romans*, appeareth, *Omnis anima ſublimioribus poteſtatibus ſit ſubdita*; That is, *Let every ſoul be ſubject to the higher powers*: within the compaſs of which Law or Precept, St *Chryſoſtom* being Biſhop of *Conſtantinople*, writeth, that even *Apoſtles*, *Prophets*, *Evangeliſts* and *Monks* are comprehended. And for proof of St. *Peter*'s mind herein, from whom theſe *Popes* claim their Authority, it cannot be plainlier expreſſed, than when he writeth thus. *Proinde ſubjecti eſtote cuivis humanæ ordinationi, propter Dominum, ſive Regi, ut qui ſupereminent, ſive Præſidibus ab eo miſſis*: that is, *Therefore be you ſubject to every humane ordinance or Creature, for the Lord, whether it be to the King, as to him that is ſupereminent, or above the reſt, or to his Preſidents ſent by him.* By which two principal Apoſtles of Chriſt, theſe *Popes* the pretended ſucceſſors, but chiefly by that which Chriſt the Son of God, the onely Maſter of Truth, ſaid to *Peter* and his fellow-Apoſtles, *Reges gentium dominantur, vos autem non ſic*: That is, *The Kings of the Gentiles have rule over them, but you not ſo*, may learn to forſake

forſake their arrogant and tyrannous Authorities in earthly and temporal cauſes over Kings and Princes, and exerciſe their Paſtoral Office, as St. *Peter* was charged thrice at one time by his Lord and Maſter, *Paſce oves meas*, *Feed my Sheep*, and peremptorily forbidden to uſe a Sword, in ſaying to him, *Converte gladium tuum in locum ſuum*, or, *mitte gladium tuum in vaginam*: That is, *Turn thy Sword into his place*, or, *Put thy Sword into the ſcabbard.*

All which Precepts of Chriſt and his Apoſtles, were duly followed and obſerved many hundred years after their death, by the faithfull and godly Biſhops of *Rome*, that duly followed the doctrine and humility of the Apoſtles, and the doctrine of Chriſt, and thereby dilated the limits of Chriſts Church and the Faith, more in the compaſs of an hundred years, than the latter *Popes* have done with their Swords and Curſes theſe five hundred years, and ſo continued untill the time of one *Pope Hildebrand*, otherwiſe called *Gregory* the Seventh, about the year of our Lord, 1074. who firſt began to uſurp that kind of Tyranny, which of late the Pope called *Pius Quintus*, and ſince that time, *Gregory* now the Thirteenth hath followed, for ſome example as it ſeemeth: that is, Where *Gregory* the Seventh, in the year of our Lord 1074. or thereabout, preſumed to depoſe *Henry* the Fourth, a noble Emperour then being, *Gregory* the Thirteenth now at this time, would attempt the like againſt King *Henry* the Eighth's Daughter and Heir, Queen *Elizabeth*, a Soveraign Queen, holding her Crown immediately of God. And to the end it may appear to Princes, or to their good Councellors in one example, what was the fortunate ſucceſs that God gave to this good Chriſtian Emperour *Henry* againſt the proud *Pope Hildebrand*, it is to be noted, that when the *Pope Gregory* attempted to depoſe this noble Emperour *Henry*, there was one *Rodulph* a Noble man, by ſome named the Count of *Reenfield*, that by the Popes procurement, uſurped the name of the Emperour, who was overcome by the ſaid *Henry* the lawfull Emperour, and in fight having loſt his right hand, he, the ſaid *Rodulph*, lamented his caſe to certain Biſhops, who in the *Popes* name had erected him up, and to them he ſaid, That the ſelf-ſame right hand which he had loſt, was the hand wherewith he had before ſworn obedience to his Lord and Maſter the Emperour *Henry*, and that in following their ungodly Councels, he had brought upon him.

*Pope Hildebrand the firſt that made War againſt the Emperour.* An. 1074.

*The Judgment of God againſt the Popes falſe erected Emperour.*

him Gods heavy and juſt Judgments. And ſo *Henry* the Emperour prevailing by Gods power, cauſed *Gregory* the *Pope* by a Synod in *Italy* to be depoſed, as in like times before him his Predeceſſor *Otho* the Emperour had depoſed one *Pope John* for many hainous crimes: and ſo were alſo within a ſhort time, three other *Popes*, namely, *Sylveſter*, *Bennet*, and *Gregory* the Sixth, uſed by the Emperour *Henry* the Third, about the year of our Lord 1047. for their like preſumptuous attempts in temporal actions againſt the ſaid Emperours. Many other examples might be ſhewed to the Emperours Majeſty, and the Princes of the holy Empire now being, after the time of *Henry* the Fourth: as of *Henry* the Fifth, and after him, of *Frederick* the Firſt, and *Frederick* the Second, and then of *Lewis* of *Bavar*, all Emperours, cruelly and tyrannouſly perſecuted by the *Popes*, and by their Bulls, Curſes, and by open Wars, and likewiſe to many other the great Kings and Monarchs of Chriſtendom, of their noble Progenitors, Kings of their ſeveral Dominions: whereby they may ſee how this kind of tyrannous Authority in *Popes* to make Wars upon Emperours and Kings, and to command them to be deprived, took hold at the firſt by *Pope Hildebrand*, though the ſame never had any lawfull example or warrant from the Laws of God of the Old or New Teſtament, but yet the ſucceſſes of their tyrannies were by Gods goodneſs for the moſt part made fruſtrate, as by Gods goodneſs there is no doubt, but the like will follow to their confuſions at all times to come.

*Pope Gregory the Seventh depoſed by Henry IV.*

Henry 5. Freder. 1. Frederick 2. Lewis *of* Bavar, *Emperors.*

And therefore, as there is no doubt, but the like violent tyrannous proceedings by any *Pope* in maintenance of Traiters and Rebels, would be withſtood by every Soveraign Prince in Chriſtendom in defence of their Perſons and Crowns, and maintenance of their Subjects in Peace: ſo is there at this preſent a like juſt cauſe that the Emperours Majeſty, with the Princes of the holy Empire, and all other Soveraign Kings and Princes in Chriſtendom, ſhould judge the ſame to be lawfull for her Majeſty being a *Queen*, and holding the very place of a King and a Prince Soveraign over divers Kingdoms and Nations, ſhe being alſo moſt lawfully inveſted in her Crown, and as for good governing of her People, with ſuch applauſe and general allowance, loved, and obeyed of them, ſaving a few ragged Traiters or Rebels, or perſons diſcontented, whereof no other Realm is free, as continually for theſe twenty five years paſt hath been notably

*Whatſoever is lawfull for other Princes Soveraigns, is lawfull for the Queen and Crown of* England.

notably ſeen and ſo publickly marked, even by ſtrangers repairing into this Realm, as it were no cauſe of diſgrace to any Monarchy and King in Chriſtendom to have her Majeſties felicity compared with any of theirs whatſoever: and it may be, there are many Kings and Princes could be well contented with the fruition of ſome proportion of her Felicity. And though the *Popes* be now ſuffered by the Emperour, in the Lands of his own peculiar Patrimony, and by the two great Monarchs the *French* King and the King of *Spain*, in the Dominions and Territories (although by other Kings not ſo allowed) to continue his Authority in ſundry caſes, and his glorious Title to be the Univerſal *Biſhop* of the World, which Title *Gregory* the Great above nine hundred years paſt, called a profane Title, full of Sacriledge, and a Preamble of *Antichriſt*; yet in all their Dominions and Kingdoms, as alſo in the Realm of *England*, moſt notably by many ancient Laws it is well known, how many ways the tyrannous Power of this his exceſſive Authority hath been and ſtill is reſtrained, checked, and limited by Laws and Pragmatiques, both ancient and new: a very large field for the Lawyers of thoſe Countries to walk in and diſcourſe. And howſoever the *Popes* Canoniſts being as his *Bombarders*, do make his Excommunications and Curſes appear fearfull to the multitude and ſimple people: yet all great Emperours and Kings aforetime, in their own caſes, of their Rights and Royal Preheminences, though the ſame concerned but a City or a poor Town, and ſometime but the not allowance of ſome unworthy Perſon to a *Biſhoprick* or to an *Abbey*, never refrained to deſpiſe all *Popes* Curſes or Forces, but attempted always, either by their Swords to compell them to deſiſt from their furious actions, or without any fear of themſelves, in Body, Soul, or Conſcience, ſtoutly to withſtand their Curſes, and that ſometime by force, ſometime by Ordinances and Laws: the ancient Hiſtories whereof are too many to be repeated, and of none more frequent and effectual than of the Kings of *France*.

*The Title of Univerſal Biſhop is a Preamble of Antichriſt*

But leaving thoſe that are ancient, we may remember how in this our own preſent or late Age, it hath been manifeſtly ſeen, how the Army of the late noble Emperour *Charles* the Fifth, Father to King *Philip* that now reigneth, was not afraid of his Curſes, when in the year of our Lord, 1527. *Rome* it ſelf was beſieged and ſacked, and the *Pope* then called *Clement*, and his

Rome *sacked, & the Pope* Clement *taken Prisoner by the Emperour's Army.*

Cardinals, to the number of about thirty three in his Mount *Adrian* or Castle S. *Angelo*, taken Prisoners and detained seven months or more, and after ransomed by *Don Ugo di Moncada* a Spaniard, and the Marquess of *Grasto*, at about four hundred M. Duckats, besides the ransoms of his Cardinals which was very great, having not long before-time been also notwithstanding his Curses, besieged in the same Castle by the Family of the *Colonesi* and their Fautors his next Neighbours being then Imperialists, and forced to yield to all their demands. Neither

*King* Henry *the Second of* France *his Edicts against the Pope and his Courts of* Rome. An. 1550.

did King *Henry* the Second of *France*, Father to *Henry* now King of *France*, about the year 1550. fear or regard the *Pope* or his Court of *Rome*, when he made several straight Edicts against many parts of the *Popes* Claims in prejudice of the Crown and Clergy of *France*, retracting the Authority of the Court of *Rome*, greatly to the hinderance of the *Popes* former profits. Neither was the Army of King *Philip* now of *Spain*, whereof the Duke of *Alva* was General, stricken with any fear of cursing, when it was brought afore *Rome* against the *Pope*, in the

*The besieging of* Rome *& the Pope by the Duke of* Alva *with King* Philips *Army.*

year of our Lord 1555. where great destruction was made by the said Army, and all the delicate Buildings, Gardens, and Orchards next to *Rome* Walls overthrown, wherewith his Holiness was more terrified, than he was able to remove with any his Curses. Neither was Queen *Mary* the Queens Majesties late Sister, a person not a little devoted to the *Roman* Religion, so afraid of the *Popes* cursings, but that both she and her whole Council, and that with the assent of all the Judges of the Realm, according to the ancient Laws, in favour of Cardinal *Pool* her Kinsman, did forbid the entry of his Bulls, and of a Car-

*Queen* Mary *and Cardinal* Pool *resisted the* Pope.

dinal Hat at *Calis*, that was sent from the *Pope* for one Fryer *Peyto*, whom the *Pope* had assigned to be a Cardinal in disgrace of Cardinal *Pool*; neither did Cardinal *Pool* himself at the same time obey the *Popes* commandments, nor shewed himself afraid, being assisted by the Queen, when the *Pope* did threaten him with pain of Excommunication, but did still oppose himself against the *Popes* commandment for the said pretended Cardinal *Peyto*: who notwithstanding all the threatnings of the *Pope*, was

D. Peyto *a begging Fryer.*

forced to go up and down in the streets of *London* like a begging Fryer: a stout resistance in a Queen for a poor Cardinals Hat, wherein she followed the example of her Grandfather King *Henry* the Seventh, for a matter of Allum. So as however the Christian

tian Kings for ſome reſpects in Policy can endure the *Pope* to command where no harm nor diſadvantage groweth to themſelves, yet ſure it is, and the *Popes* are not ignorant; but where they ſhall in any ſort attempt to take from Chriſtian Princes any part of their Dominions, or ſhall give aid to their Enemies, or to any other their Rebels, in thoſe caſes, their Bulls, their Curſes, their Excommunications, their Sentences, and moſt ſolemn Anathematicals, no nor their Croſs-keys, or double edged Sword, will ſerve their turns to compaſs their intentions.

*The Kings of Chriſtendom never ſuffer the Popes to abridge their Titles or Rights, though they ſuffer them to have rule over their People.*

And now, where the *Pope* hath manifeſtly by his his Bulls and Excommunications attempted as much as he could, to deprive her Majeſty of her Kingdoms, to withdraw from her the obedience of her Subjects, to procure Rebellions in her Realms, yea, to make both Rebellions and open Wars, with his own Captains, Souldiers, Banners, Enſigns, and all other things belonging to War: ſhall this *Pope*, or any other *Pope* after him, think that a Soveraign Queen, poſſeſſed of the two Realms of *England* and *Ireland*, ſtabliſhed ſo many years in her Kingdoms as three or four *Popes* have ſit in their Chair at *Rome*, fortified with ſo much duty, love, and ſtrength of her Subjects, acknowledging no Superiour over her Realms, but the mighty hand of God: ſhall ſhe forbear, or fear to withſtand and make fruſtrate his unlawfull attempts, either by her Sword or by her Laws, or to put his Souldiers Invaders of her Realm to the Sword martially, or to execute her Laws upon her own rebellious Subjects civilly that are proved to be his chief Inſtruments for Rebellion, and for his open War: This is ſure, that howſoever either he ſitting in his Chair with a triple Crown at *Rome*, or any other his Proctors in any part of Chriſtendom, ſhall renew theſe unlawfull attempts, Almighty God, whom her Majeſty only honoureth and acknowledgeth to be her only Soveraign Lord and Protector, and whoſe Laws and Goſpel of his Son Jeſus Chriſt ſhe ſeeketh to defend, will no doubt but deliver ſufficient power into his Maidens hand his Servant Queen *Elizabeth*, to withſtand and confound them all.

*The Queen of* Engl. *may not ſuffer the Pope by any means to make Rebellions in her Realm.*

And where the ſeditious Trumpetters of infamies and lies, have ſounded forth and entituled certain that have ſuffered for Treaſon, to be Martyrs for Religion: ſo may they alſo at this time, if they liſt, add to their forged Catalogue, the headleſs body of the late miſerable Earl of *Deſmond*, who of late ſe-

*Additaments to the Pope's Martyrology.*

cretly wandring without ſuccour, as a miſerable Begger, was taken by one of the Iriſhry in his Cabin, and in an Iriſh ſort after his own accuſtomed ſavage manner, his head cut off from his body: an end due to ſuch an Arch-rebel. And herewith to remember the end of his chief Confederates, may be noted for example to others, the ſtrange manner of the death of Dr. *Sanders* the *Popes* Iriſh Legate, who alſo wandring in the Mountains in *Ireland* without ſuccor, dyed raving in a Phrenſie. And before him, one *James Fits-Morice* the firſt Triator of *Ireland* next to *Stukeley* the Rakehel, a man not unknown in the *Popes* Palace for a wicked crafty Traiter, was ſlain at one blow by an *Iriſh* noble young Gentleman, in defence of his Fathers Country which the Traiter ſought to burn. A fourth man of ſingular Note was *John* of *Deſmond*, Brother to the Earl, a very bloody faithleſs Traiter, and a notable Murderer of his familiar friends, who alſo wandring to ſeek ſome prey like a Wolf in the Woods, was taken and beheaded after his own uſage, being as he thought ſufficiently armed with the *Popes* Bulls and certain *Agnus Dei*, and one notable Ring about his neck ſent from the *Popes* finger (as it was ſaid:) but theſe he ſaw ſaved not his life. And ſuch were the fatal ends of all theſe, being the principal heads of the *Iriſh* War and Rebellion, ſo as no one perſon remaineth at this day in *Ireland* a known Traiter. To this number, they may if they ſeek number, alſo add a furious young Man of *Warwickſhire*, by name *Somervile*, to increaſe their Kalender of the *Popes* Martyrs, who of late was diſcovered and taken in his way, coming with a full intent to have killed her Majeſty (whoſe life God always have in his cuſtody.) The attempt not denied by the Traiter himſelf, but confeſſed, and that he was moved thereto in his wicked ſpirit, by inticements of certain ſeditious and traiterous perſons his Kinſmen and Allies, and alſo by often reading of ſundry ſeditious vile Books lately publiſhed againſt her Majeſty. But as God of his goodneſs hath of long time hitherto preſerved her Majeſty from theſe and the like treacheries: ſo hath ſhe no cauſe to fear being under his Protection, ſhe ſaying with King *David* in the Pſalm, *My God is my helper and I will truſt in him, he is my protection, and the ſtrength or the power of my ſalvation.* And for the comfort of all good Subjects againſt the ſhadows of the *Popes* Bulls, it is manifeſt to the World, that from the beginning of her

*The ſtrange ends of James Earl of Deſmond. D. Saunders, James Fitz-morrice. John of Deſmond.*

*John Somervile.*

her Majesties Reign, by Gods singular goodness, her Kingdom hath enjoyed more universal Peace, her People increased in more numbers, in more strength, and with greater riches, the earth of her Kingdoms hath yielded more fruits, and generally all kind of worldly felicity hath more abounded since and during the time of the *Popes* Thunders, Bulls, Curses, and Maledictions, than in any other long times before, when the *Popes* Pardons and Blessings came yearly into the Realm: so as his Curses and Maledictions have turned back to himself and his Fautors, that it may be said to the fortunate *Queen* of *England* and her People, as was said in *Deuteronomy* of *Balaam*, The Lord thy God would not hear *Balaam*, but did turn his Maledictions or Curses into Benedictions or Blessings: the reason is, for because thy God loved thee. *The Prosperity of England during the Pope's Curses.*

Although these former reasons are sufficient to perswade all kind of reasonable persons to allow of her Majesties actions to be good, reasonable, lawfull, and necessary: yet because it may be that such as have by frequent reading of false artificial Libels, and by giving credit to them, upon a prejudice or fore judgment afore grounded, by their rooted opinions in favour of the *Pope*, will rest unsatisfied: therefore as much as may be, to satisfie all persons as far forth as common reason may warrant, that her Majesties late action in executing of certain seditious Traiters, hath not proceeded for the holding of opinions, either for the *Pope*'s Supremacy, or against her Majesties Regality, but for the very Crimes of Sedition and Treason, it shall suffice briefly, in a manner of a Repetition of the former Reasons to remember these things following. *Reasons to perswade by reason the Favourers of the Pope, that none hath been executed for Religion, but for Treason.*

First, it cannot be denied, but that her Majesty did for many years, suffer quietly the *Pope*'s Bulls and Excommunications without punishment of the Fautors thereof, accounting of them but as of words or wind, or of Writings in Parchment weighed down with lead, or as of water-Bubbles, commonly called in Latine *Bullæ*, and such like: but yet after some proof that courage was taken thereof by some bold and bad Subjects, she could not but then esteem them to be very Preambles, or as forerunners of greater danger: and therefore, with what reason could any mislike, that her Majesty did for a bare defence against them, without other action or force, use the help of reviving of former Laws, to prohibit the Publication or Execution of such kind of Bulls within her Realm? *The first Reason.*

Secondly,

*The ſecond Reaſon.* Secondly, when notwithſtanding the prohibition by her Laws, the ſame Bulls were plentifully (but in ſecret ſort) brought into the Realm, and at length arrogantly ſet upon the Gates of the Biſhop of *London*'s Palace near to the Cathedral Church of *Paul*'s, the Principal City of the Realm, by a lewd Perſon, uſing the ſame like a Herald ſent from the *Pope*: who can in any common reaſon miſlike, that her Majeſty finding this kind of denunciation of War, as a defiance to be made in her principal City by one of her ſubjects, avowing and obſtinately maintaining the ſame, ſhould according to juſtice, cauſe the offender to have the reward due to ſuch a fact? and this was the firſt action of any Capital Puniſhment inflicted for matter ſent from *Rome* to move Rebellion, which was after her Majeſty had reigned about the ſpace of twelve years or more.

*The Bull of* Pius Quintus *ſet up at* Pauls.

*The firſt puniſhment for the Bull.*

*The third Reaſon.* Thirdly, when the *Pope* had riſen up out of his Chair in his wrath, from words and writings to actions, and had contrary to the advice given by St *Barnard* to his Predeceſſor, that is, when by his Meſſages he left *Verbum* and took *Ferrum*, that is, left to feed by the Word, and began to Strike with the Sword, and ſtirred her Noble Men and People directly to diſobedience and to open Rebellion, and that her lewd Subjects by his commandment had executed the ſame with all the Forces which they could make or bring into the Field: who with common reaſon can diſallow that her Majeſty uſed her principal Authority, and by her Forces lawfull ſubdued Rebels Forces unlawfull, and puniſhed the Authors thereof no otherwiſe than the *Pope* himſelf uſeth to do with his own Rebellious Subjects, in the Patrimony of his Church? And if any Prince of People in the World, would otherwiſe neglect his Office, and ſuffer his Rebels to have their wills, none ought to pity him, if for want of reſiſtance and courage, he loſt both his Crown, his Head, his Life and his Kingdom.

*Rebellion in the North.*

*The fourth Reaſon.* Fourthly, when her Majeſty beheld a further increaſe of the *Pope*'s malice, notwithſtanding that the firſt Rebellion was in her North parts vanquiſhed, in that he entertained abroad out of this Realm, the Traiters and Rebels that fled for the Rebellion, and all the Rabble of other the Fugitives of the Realm, and that he ſent a number of the ſame in ſorts diſguiſed into both the Realms of *England* and *Ireland*, who there ſecretly allured her People to new Rebellions, and at the ſame time ſpared not his

his charges to ſend alſo out of *Italy* by Sea, certain Ships with Captains of his own, with their Bands of Souldiers, furniſhed with Treaſure, Munition, Victuals, Enſigns, Banners and all other things requiſite to the War, into her Realm of *Ireland*, where the ſame Forces with other Auxiliar Companies out of *Spain* landed, and fortified themſelves very ſtrongly in the Sea-ſide, and proclaimed open War, erecting the *Pope*'s Banner againſt her Majeſty: may it be now asked of theſe Perſons, Favourers of the Romiſh Authority, what in reaſon ſhould have been done by her Majeſty otherwiſe, than firſt to apprehend all ſuch Fugitives ſo ſtollen into the Realm, and diſperſed in diſguiſing habits to ſow Sedition, as ſome Prieſts in their Secret Profeſſion, but all in their apparel, as Roiſters or Ruffins, ſome Scholars, like to the baſeſt common people, and them to commit to Priſons, and upon their Examinations of their Trades and Haunts, to convince them of their Conſpiracies abroad, by teſtimony of their own Companions, and of ſowing Sedition ſecretly at home in the Realm? What may be reaſonably thought was meet to be done with ſuch Seditious Perſons, but by the Laws of the Realm to try, condemn and execute them? and eſpecially having regard to the dangerous time, when the *Pope*'s Forces were in the Realm of *Ireland*, and more in preparation to follow as well into *England* as into *Ireland*, to the reſiſtance whereof, her Majeſty and her Realm was forced to be at greater Charges, than ever ſhe had been, ſince ſhe was Queen thereof.. And ſo by God's power, which he gave to her on the one part, ſhe did by her Laws ſuppreſs the ſeditious Stirrers of Rebellion, in her Realm of *England*, and by her Sword vanquiſhed all the *Pope*'s Forces in her Realm of *Ireland*, excepting certain Captains of mark that were ſaved from the Sword, as perſons that did renounce their quarrel, and ſeemed to curſe or to blame ſuch as ſent them to ſo unfortunate and deſperate a Voyage.

*The Invaſion of Ireland by the Pope.*

*The Popes Forces vanquiſhed in Ireland.*

But though theſe reaſons, grounded upon rules of natural reaſon, ſhall ſatisfie a great number of the Adverſaries (who will yield that by good order of Civil and Chriſtian Policy and Government, her Majeſty could nor can do no leſs than ſhe hath done, firſt to ſubdue with her Forces her Rebels and Traiters, and next by order of her Laws to correct the Aiders and Abettors, and laſtly to put alſo to the Sword ſuch Forces as the

*The Politick Adverſaries ſatisfied.*

*Pope*

*Objection of the Papists, that the persons executed are but Scholars & unarmed.*

*Pope* sent into her Dominions) yet there are certain other persons, more nicely addicted to the *Pope*, that will yet seem to be unsatisfied, for that, as they will term the matter, a number of silly poor Wretches were put to death as Traiters, being but in profession Scholars or Priests, by the names of Seminaries, Jesuits, or simple School-masters, that came not into the Realm without any Armour or Weapon, by force to aid the Rebels and Traiters, either in *England* or in *Ireland* in their Rebellions or Wars: of which sort of Wretches the commiseration is made, as though for their contrary opinions in Religion, or for teaching of the people to disobey the Laws of the Realm, they might have been otherwise punished and corrected, and yet not with capital punishment. These kinds of defences, tend onely to find fault rather with the severity of their punishments, than to acquit them as Innocents or quiet Subjects. But for answer to the better satisfaction of these nice and scrupulous Favourers of Traiters, it must be with reason demanded of them (if at least they will open their ears to reason) whether they think that when a King being stablished in his Realm, hath a Rebellion first secretly practised, and afterward openly raised in his Realm by his own seditious Subjects, and when by a Foreign Potentate or Enemy, the same Rebellion is maintained, and the Rebels by messages and promises comforted to continue, and their Treasons against their natural Prince avowed, and consequently when the same Potentate and Enemy, being Authour of the said Rebellion, shall with his own proper Forces invade the Realm and Subjects of the Prince that is so lawfully and peaceably possessed: in these cases, shall no Subject favouring these Rebels, and yielding obedience to the Enemy the Invador, be committed or punished as a Traitor, but onely such of them, as shall be found openly to carry Armor and Weapon? Shall no Subject, that is a spial and an explorer for the Rebel or Enemy, against his natural Prince, be taken and punished as a Traitor, because he is not found with Armor or Weapon, but yet is taken in his disguised Apparel, with Writings, or other manifest tokens, to prove him a Spy for Traitors, after he hath wandered secretly in his Soveraign's Camp, Region, Court or City? Shall no Subject be counted a Traitor, that will secretly give earnest and prest Money to persons to be Rebels or Enemies, or that will attempt to poyson the Victual, or the Fountains,

*Many are Traiters, though they have no Armor nor Weapon.*

or

or ſecretly ſet on fire the Ships or Munition, or that will ſecretly ſearch and ſound the Havens and Creeks for landing, or meaſure the depth of Ditches, or height of Towers and Walls, becauſe theſe offenders are not found with Armor or Weapon? The Anſwer I think muſt needs be yielded (if reaſon and experience ſhall have rule with theſe Adverſaries) that all theſe and ſuch like are to be puniſhed as Traiters: and the principal reaſon is, becauſe the actions of all theſe are neceaſſiry acceſſaries, and adherents proper to further and continue all Rebellions and Wars. But if they will deny, that none are Traitors that are not armed, they will make *Judas* no Traitor, that came to Chriſt without Armor, colouring his Treaſon with a kiſs.

*The Application of the Scholaſtical Traiters, to others that are Traiters without Armor.*

Now therefore it reſteth to apply the Facts of theſe late Malefactors that are pretended to have offended but as Scholars or Book-men, or at the moſt but as perſons that onely in words and doctrine, and not with Armor did favour and help the Rebels and the Enemies. For which purpoſe let theſe perſons be termed as they liſt, Scholars, School-maſters, Book-men, Seminaries, Prieſts, Jeſuits, Fryers, Bead-men, Romaniſts, Pardoners, or what elſe you will, neither their titles, nor their apparels doth make them Traitors, but their traiterous ſecret motions acd practices: their perſons make not the War, but their directions and councils have ſet up the Rebellions. the very cauſes final of theſe Rebellions and Wars, have been to depoſe her Majeſty from her Crown: the cauſes inſtrumental, are theſe kind of Seminaries and Seed-men of Sedition: the fruits and effects thereof, are by Rebellion to ſhed the bloud of all her faithfull Subjects: the rewards of the Invadors (if they could prevail) ſhould be the diſinheriting of all the Nobility, the Clergy, and the whole Commonalty, that would (as they are bound by the Laws of God, by their Birth and Oaths) defend their natural gratious Queen, their native Countrey, their Wives, their Children, their Family and their Houſes. And now examine theſe which you call your unarmed Scholars and Prieſts, wherefore they lived and were converſant in company of the principal Rebels and Traitors at *Rome*, and in other places, where it is proved that they were partakers of their Conſpiracies? Let it be anſwered why they came thus by ſtealth into the Realm? why they have wandered up and down in corners in diſguiſed ſort, changing their titles, names and man-

ner of apparel? why they have enticed and ſought to perſwade by their ſecret falſe reaſons, the people to allow and believe all the actions and attempts whatſoever the *Pope* hath done or ſhall do, to be lawfull? Why they have reconciled and withdrawn ſo many people in corners from the Laws of the Realm to the obedience of the *Pope*, a Foreign Potentate and open Enemy, whom they know to have already declared the Queen to be no lawfull Queen, to have maintained the known Rebells and Traitors, to have invaded her Majeſties Dominions with open War? Examine further, how theſe vagrant diſguiſed unarmed Spies have anſwered, when they were taken and demanded what they thought of the Bull of *Pope Pius Quintus*, which was publiſhed to deprive the Queens Majeſty, and to warrant her Subjects to diſobey her: whether they thought that all Subjects ought to obey the ſame Bull, and ſo to rebel? Secondly, whether they thought her Majeſty to be the lawfull Queen of the Realm, notwithſtanding the ſaid Bull or any other Bull of the *Pope*? Thirdly, whether the *Pope* might give ſuch licence as he did to the Earls of *Northumberland* and *Weſtmerland*, and other her Majeſties Subjects to rebell as they did? or give power to Dr. *Sanders* a natural born Subject but an unnatural worn Prieſt, to take Arms and move Wars as he did in *Ireland*. Fourthly, whether the *Pope* may diſcharge the Subjects of her Majeſty, or of any other Princes Chriſtened, of their Oaths of obedience? Fifthly, whether the ſaid traiterous Prieſt Dr. *Sanders* or one *Briſtow* a rebellious Figitive, did in their Books write truly or falſely, in approving the ſaid Bull of *Pius Quintus*, and the Contents thereof? Laſtly, what were to be done, if the *Pope* or any other aſſigned by him, would invade the Realm of *England*, and what part they would take, or what part any faithfull Subject of her Majeſties ought to take? To theſe queſtions very apt to try the truth of falſhood of any ſuch Seditious perſons, being juſtly before condemned for their diſloyalty, theſe lewd unarmed Traitors I ſay would no wiſe anſwer directly hereto, as all other faithfull Subjects to any Princely Chriſtian ought to do. And as they upon refuſal to anſwer directly to theſe queſtions onely, might have been juſtly convinced as guilty of Treaſon, ſo yet were they not thereupon condemned, but upon all their other former actions committed both abroad and in the Realm, which were no leſs traiterous than-

*Six Queſtions to try Traiters from Scholars.*

*The Offenders executed for Treaſon, not for Religion.*

the

the actions of all other the Spies and Traitors, and of *Judas* himſelf afore remembred which had no Armor nor Weapon, and yet at all times ought to be adjudged Traitors. For theſe diſguiſed perſons (called Scholars or Prieſts) having been firſt converſant of long time with the Traitors beyond the Sea in all their Conſpiracies, came hither by ſtealth in time of War and Rebellion by commandment of the Capital Enemy the *Pope* or his Legates, to be ſecret Eſpials and Explorers in the Realm for the *Pope*, to deliver by ſecret, Romiſh tokens, as it were an earneſt or preſt, to them that ſhould be in readineſs to join with the Rebels or open Enemies, and in like ſort with their hallowed baggages from *Rome* to poyſon the ſenſes of the Subjects, pouring into their hearts malicious and peſtilent opinions againſt her Majeſty and the Laws of the Realm: and alſo to kindle and ſet on fire the hearts of diſcontented Subjects with the flames of Rebellion and to ſearch and found the depths and ſecrets of all mens inward intentions, either againſt her Majeſty, or for her: and finally to bring into a Bead-roll, or as it were into a Muſter-roll, the names and powers with the dwellings of all that ſhould be ready to rebell and to aid the Foreign Invaſion. Theſe kinds of ſeditious actions for the ſervice of the *Pope*, and the Traitors and Rebels abroad, have made them Traitors: not their Books, nor their Beads, no nor their Cakes of Wax which they call *Agnus Dei*, nor other their Reliques, nor yet their Opinions for the Ceremonies or Rites of the Church of *Rome*: and therefore it is to be certainly concluded that theſe did juſtly deſerve their capital puniſhments as Traiters, though they were not apprehended with open Armor or Weapon.

Now if this latter repetition, as it were of all the former cauſes and reaſons afore-recited, may not ſerve to ſtop the boiſterous mouths, and the peſtiferous tongues, and venemous breaths of theſe that are infected with ſo groſs errors, as to defend ſeditious Subjects, ſtirrers of Rebellion againſt their natural Prince and Country: then are they to be left without any further argument, to the Judgment of the Almighty God, as perſons that have covered their eyes againſt the Suns light, ſtopped their ears againſt the ſound of Juſtice, and oppreſſed their hearts againſt the force of reaſon, and as the *Pſalmiſt* ſaith, *They ſpeak lyes, they are as venemous as the poyſon of a Serpent, even like as the deaf Adder that ſtopped his ears.* *Unreaſonable and obſtinate perſons are left to God's Judgment.*

Wherefore with charity to conclude, if theſe Rebels and Traitors, and their Fautors would yet take ſome remorſe and compaſſion of their natural Country, and would conſider how vain their attempts have been ſo many years, and how many of their Confederates are waſted by miſeries and calamities, and would deſiſt from their unnatural practices abroad: and if theſe *Seminaries*, ſecret Wanderers, and Explorators in the dark would imploy their travels in the works of Light and Doctrine according to the uſage of their Schools, and content themſelves with their Profeſſion and Devotion: and that the remnant of the wicked flock of the Seed-men of Sedition would eaſe from their rebellious, falſe, and infamous railings and libellings: there is no doubt by Gods grace (her Majeſty being ſo much given to Mercy and devoted to Peace) but all colour and occaſion of ſhedding the blood of any more of her natural Subjects of this Land, ſhould utterly ceaſe. Againſt whoſe malices, if they ſhall not deſiſt, Almighty God continue her Majeſty with his Spirit and Power long to reign and live in his fear, and to be able to vanquiſh them and all God's Enemies, and her Rebels and Traitors both at home and abroad, and to maintain and preſerve all her natural good loving Subjects, to the true ſervice of the ſame Almighty God according to his holy Word and Will.

Many other things might be remembred for defence of other her Majeſties Princely, honourable, and godly actions in ſundry other things, wherein alſo theſe and the like ſeditious Railers have of late time without all ſhame, by feigned and falſe Libels ſought to diſcredit her Majeſty and her Government: but at this time, theſe former cauſes and reaſons alledged by ways of advertiſements, are ſufficient to juſtifie her Majeſties actions to the whole World in the caſes remem-

IMPOR-

# Important Conſiderations

*Which ought to move all true and ſound* Catholicks, *who are not wholly Jeſuited, to acknowledge without all Equivocations, Ambiguities, or Shiftings, that the Proceedings of her Majeſty, and of the State with them, ſince the beginning of her Highneſs Reign, have been both mild and mercifull.*

RIght Worſhipfull and our dear Friends. We your ancient Teachers and ſpiritual Fathers, the ſecular Prieſts in *England*, that ſundry years for your ſakes, have endured many calamities, but cannot frame our ſelves to the new Jeſuitical Faction, that beareth ſo great a ſway with you: are every where amongſt you accounted ſimple perſons: men deſtitute of the Spirit of Government: without all Policy and Providence, ignorant Pilots, how to caſt about with our Ships in ſudden guſts or ſtorms: not trained up in the managing of great Affairs, and far unmeet (God wot) to take upon us the guiding of Souls. All which diſgraces, in the ſenſe they are imputed unto us, we take in good part, whether they proceed from your ſelves, or from your *Spaniſh* Statiſts, that can work wonders, or from you both: and we muſt acknowledge, that if their courſes, either formerly taken, or ſtill intended for the re-eſtabliſhing of the Catholick Faith in this Kingdom, be good, ours do come far ſhort of that pitch: and well you may think, as already you have (in your wiſedoms) cenſured our weakneſs, and judged of us. Howbeit, as yet by your good patience, we muſt be bold to rejoyce in our ſimplicity, and to confeſs in direct terms, and ſo tell you plainly, and wiſh you all to mark it well: that, *poſteriores cogitationes ſolent eſſe ſapientiores.* Experience is ſaid to be the Miſtreſs of Fools:

Fools: but ſhe is no fooliſh Miſtreſs. The Jeſuitical Plots for the reſtoring of Religion in this Land, by Treaſons or Invaſions, are not ſanctified or bleſſed by the hand of God. Some of us the ancienter ſort of Prieſts, have ever miſliked their courſes herein: and many other we know are of the ſame Judgment. The old approved paths of our Forefathers, (when men have beaten their brains to the utmoſt) will always prove the beſt. Novelties and fine devices of buſie and unquiet heads, are, but as *May*-flowers that are gone in *June*; they may carry a fair ſhew, but they will not continue. The ancient manner of planting the Catholick Faith, hath been by Preaching, Prayers, private Inſtructions, Confeſſions, Abſolutions, and by the exerciſing of other Prieſtly Functions, given *ad edificationem non ad deſtructionem*, to teach Obedience, not Rebellion: to fill mens hearts with joy and peace, by the inward working of the Holy Ghoſt; and not to feed them with hopes of Invaſions and Treacheries, with the Moon-ſhine in the water, and follies, or with prepoſterous cogitations, to think they may expect for figs from thiſtles, or that men may do evil, that good may come of it. As ſimple Prieſts as you eſteem us, yet this we tell you, that we are not ignorant of the *Machiavilian* Rules, which your Rabbies practiſe: nor of their Wild-geeſe Races, wherein they have run themſelves out of all honeſt breath. But we know them, not to embrace them (we thank God) but to diſcloſe them, or rather to acknowledge them for wicked (being diſcloſed too apparently already to our hands:) that you in time might eſchew them, (if you will be adviſed by us) and all the World at the length may bear us witneſs, how much we deteſt them from our hearts, and abhor them. Whilſt we had any hope, that theſe Political Fathers (as they joy to be termed) would at the laſt have reclaimed themſelves, and grown more tractable and moderate in their deſignments againſt our *Soveraign* and *Native Country*: we were ſilent in reſpect of the common Cauſe, and very well content to undergo many inconveniences and miſeries, which we might have avoided (as we are perſwaded) if we had ſooner opened our ſelves, and profeſſed our ſaid deteſtation of ſuch their, no way Prieſtly, but very irreligious courſes: whereby the *State* hath been moſt juſtly irritated and provoked againſt us, For when we conſider on the one ſide, what we know our ſelves, concerning the Laws made

of

of later years, with the occaſions of them, and likewiſe as touching the proceedings of the *State* here, ſince the beginning of her Majeſties Reign, as well againſt us that are Prieſts, as alſo againſt other Catholicks of the Laity: and do find on the other ſide, what practices, under the pretence of Religion, have been ſet on foot, for the utter ſubverſion both of the *Queen* and of her Kingdom: and therewith further call to mind, what ſundry Jeſuits and men (wholly for the time or altogether) addicted to Jeſuitiſm, have written and publiſhed to the World in ſundry Treatiſes, not only againſt the ſaid Laws and courſe of Juſtice, but in like ſort againſt her chief Counſellors, (and which exceedeth all the reſt) againſt the Royal perſon of her Majeſty, her Honour, Crown, and moſt Princely Scepter: it may in our opinions be rather wondered, that ſo many Catholicks of both ſorts, are left alive in the Realm to ſpeak of the Catholick Faith, than that the *State* hath proceeded with us from time to time, as it hath done. It may ſeem ſtrange to ſome, that theſe things ſhould proceed from us that are Prieſts: but divers of you can bear us witneſs, that they are no new conceits, bred in us, by reaſon of the oppoſition we have with the Jeſuits: and beſides, no ſmall number of Catholicks (as we are perſwaded) have long expected this duty at your hands: that thereby our Allegiance and Fidelity to our *Queen* and Country might be the better teſtified, the hard opinion of us mitigated, our actions and profeſſion of duty better credited: the cauſe we ſtand for, more regarded: and we our ſelves (for our plain dealing, and for the good of the Church) might be the better reputed of, and eſteemed, or at the leaſt in ſome ſort born with and tolerated, as men that do diſtinguiſh between Religion and Treaſon.

We wiſh with all our hearts, (and groan every day at the contrary) that her Majeſty had continued in her obedience to the *See Apoſtolick*, as Queen *Mary* her Siſter of famous memory, had left her a worthy Example: but ſeeing that God for our ſins would have it otherwiſe, we ought to have carried our ſelves in another manner of courſe towards her, our true and lawfull *Queen*, and towards our Country, than hath been taken and purſued by many Catholicks, but eſpecially by the Jeſuits. And therefore (as well to diſcharge our own conſciences, as to ſatisfie many of you of the moderater ſort of Catholicks,

tholicks, according to the old ſaying, better late than never) we have thought it our parts, (being her Highneſs natural born Subjects) to acknowledge the truth of the carriage of matters againſt us, and the apparent cauſes of it: that the blame may indeed, from point to point, light and lie where it ought to do, and both ſides bear no other than their own burthens, as the Laws both of God and man do require. If hereby her Majeſty may in any ſort be appeaſed, and the *State* ſatisfied, our own former courſes bettered, and the Realm ſecured, that the like ſhall never hereafter be attempted or favoured by any of us, but be revealed, if we know them, and withſtood, if they be enterpriſed, with all our goods and our lives, even to our uttermoſt ability, be their pretences never ſo fair, for Religion, or what elſe can be deviſed: we ſhall think our ſelves happy, and will not regard what all the malice and ſpite of the Jeſuits can work or effect againſt us.

It cannot be denied, but that for the firſt ten years of her Majeſties Reign, the ſtate of Catholicks in *England* was tolerable, and after a ſort in ſome good quietneſs. Such as for their conſciences were impriſoned in the beginning of her coming to the Crown, were very kindly and mercifully uſed, the ſtate of things then conſidered. Some of them were appointed to remain with ſuch their friends, as they themſelves made choice of. Others were placed, ſome with Biſhops; ſome with Deans; and had their diet at their Tables, with ſuch convenient lodgings and Walks for their recreation, as did well content them. They that were in the ordinary Priſons, had ſuch liberty and other commodities, as the places would afford, not inconvenient for men that were in their caſes. But that our Brethren of the more fiery and Jeſuitical humour may not ſnuff hereat: we have thought it meet to cool their heat, with ſome of Maſter *Parſons*, and his Fellow Maſter *Creſwels* more gentle delays, (than are uſual with them:) who in one of their Books, do confeſs as much in effect, as here we have ſet down, if not more: thus theſe great Emperour-like Jeſuits do ſpeak to her Majeſty. *In the beginning of thy Kingdom thou didſt deal ſomething more gently with Catholicks: none were then urged by thee, or preſſed either to thy Sect, or to the denial of their Faith. All things (indeed) did ſeem to proceed in a far milder courſe: no great complaints were heard of: there were ſeen no extraordinary contentions or repugnancies:*

*Some*

*Some there were that to pleaſe and gratifie you, went to your Churches. But when afterwards thou didſt begin to wrong them*, &c. And when was that our great *Monſeigneurs*? Surely whenſoever it was: (to anſwer for you) we our ſelves (certain Catholicks of all ſorts) were the true cauſes of it. For whilſt her Majeſty and the *State* dealt with the Catholicks, as you have heard, (which was full eleven years, no one Catholick being called in queſtion of his life, for his conſcience, all that time:) conſider with us, how ſome of our profeſſion proceeded with them. Her Highneſs had ſcarcely felt the Crown warm upon her head, but it was challenged from her, by ſome of her Neighbours, as Maſter *Saunders* noteth. The *French* were ſent into *Scotland* to do ſomewhat, you may be ſure: which concerned her Majeſty (the circumſtances conſidered) to look unto. Afterwards certain matters were undertaken by her Majeſty in *France*: and the affairs in *Scotland* did ſo proceed, as that the *Queen* there was compelled 1567. to flie into *England*, where for a great time, ſhe was very honourably entertained, her liberty only excepted. But with theſe matters, what had we to do, that were either Prieſts or private men? If either *France* or *Scotland*, had cauſe to repine or complain, ſome of thoſe Nations might have done, written, and ſpoken as it had pleaſed them. It little became either Maſter *Saunders* (otherwiſe an excellent man) or Maſter *Parſons*, or any other of our own Nation, to have intermedled with thoſe matters, or to write as they have very offenſively done in divers of their Books and Treatiſes; to what purpoſe we know not: except it were to ſhew their malice, to diſhonour their own Country as much as lay in them, and to move a greater diſlike in the State of all that be Catholicks, than before they had. Kings ever have had, and will have their plots and practices for their own ſafeties: it being as inconvenient to their Policy, for one Prince by his Might to over-top another, as it is amongſt the principal members of our natural bodies, for one member to ſwell or grow too great above his due proportion. Happy had we Catholicks been at this day, if theſe men being Prieſts, had never troubled themſelves with State-matters, which they have managed, as *Phaeton* did his Fathers Chariot: very greatly to our prejudice. Let them pretend never ſo great skill in their diſpoſing of Kingdoms *ordine ad Deum*: they have certainly dealt with ours *ordine ad Gehennam*.

But this is not all which the *State* may juſtly challenge us for. In the time of our ſaid Peace, and upon the coming into *England* of the Queen of *Scots*, whilſt her Majeſty of *England* and the *State* were buſied, as partly you have heard before: it pitieth our hearts, to ſee and read, what hath been printed and publiſhed out of *Italy* in the life of *Pius Quintus* concerning his Holineſs endeavors, ſtirred up by falſe ſuggeſtions to joyn with the King of *Spain*: for the utter ruine and overthrow both of our Prince and Countrey. Would to God ſuch things had never been enterpriſed: and moſt of all, that they had never been printed. We that have ſome skill with our Pens, preſume too much a great deal, upon our own Wits. What good the mentioning of theſe points can bring to the Church, we ſee not: but ſure we are, it hath done much hurt, and given our common Enemies very great advantage againſt us. For now it is uſually objected unto us, by every one of any reach, when we complain of ſome hard dealings towards us: Yea, ſay they (very well good Maſters) were you not in quiet? Who then gave the cauſe that you were troubled? When her Majeſty uſed you kindly, how treacherouſly was ſhe dealt with by you? Did not *Pius Quintus* practiſe her Majeſties ſubverſion: ſhe (good Lady) never dreaming of any ſuch miſchief? Was not one *Robert Ridolphi*, a Gentleman of *Florence* ſent hither by the *Pope* (under colour of Merchandize) to ſolicite a Rebellion? Did not *Pius Quintus* move the King of *Spain* to joyn in this Exploit, for the better ſecuring of his own Dominions in the Low Countries? Was not the *Bull* denounced againſt her Majeſty, that carrieth ſo fair a Preface of zeal and paſtoral duty deviſed purpoſely, to further the intended Rebellion, for the depriving of her Majeſty from her Kingdom? Had not the *Pope* and King of *Spain* aſſigned the Duke of *Norfolk* to be the Head of this Rebellion? Did not the *Pope* give order to *Ridolphi*, to take 150000 Crowns to ſet forward this attempt? Was not ſome of that Money ſent for *Scotland*: and ſome delivered to the ſaid Duke? Did not King *Phillip* at the *Popes* Inſtance, determine to ſend the Duke of *Alva* into *England* with all his Forces in the Low Countries, to aſſiſt the Duke of *Norfolk*? Are all theſe things true, and were they not then in hand, whilſt her Majeſty dealt ſo mercifully with you? How can you excuſe theſe deſignments: ſo unchriſtian, ſo unprieſtly,

prieſtly, ſo treacherous, and therefore ſo un-prince-like? When we firſt heard theſe particulars, we did not believe them, but would have laid our lives they had been falſe: but when we ſaw the Book, and found them there, God is our witneſs, we were much amazed: and can ſay no more, but that his Holineſs was miſinformed, and indirectly drawn to theſe courſes.

But to proceed: it being unknown to the *State* what ſecret matters were in hand againſt them, both at home and beyond the Seas: the Catholicks here continued in ſort, as before you have heard, till the ſaid Rebellion brake forth in the North, 1569. a little before *Chriſtmas*: and that it was known that the *Pope* had excommunicated the *Queen*, and thereby freed her Subjects (as the *Bull* importeth) from their ſubjection. And then there followed a great reſtraint of the ſaid Priſoners: but none of them were put to death upon that occaſion: the Sword being then onely drawn againſt ſuch Catholicks, as had riſen up actually into open Rebellion. Wherein we cannot ſee what her Majeſty did, that any Prince in Chriſtendom in ſuch a caſe would not have done. And as touching the ſaid Bull, many both Prieſts and Lay Catholicks have greatly wiſhed that it had never been decreed, denounced, publiſhed, or heard of. For we are perſwaded, that the *Pope* was drawn thereunto, by falſe ſuggeſtions of certain undiſcreet turbulent perſons: who pretending to him one thing, had another drift in their heads for their own advancement. And therefore we have ever accounted of it as a ſentence procured by ſurreption: knowing it to be no unuſual thing with the *Pope*, through indirect means and factious heads, to be often deceived in matters of Fact: as we now find it, in the ſetting up of our new Arch-Prieſt.

Now upon all theſe occaſions, her Majeſty being moved with great diſpleaſure, called a Parliament in the thirteenth year of her Reign 1571. wherein a Law was made containing many branches, againſt the bringing into this Land, after that time, of any Bulls from *Rome*, any *Agnus Dei*, Croſſes or Pardons: and againſt all manner of perſons, that ſhould procure them to be ſo brought hither, with many other particularities thereunto appertaining. Which Law, although we hold it to be too rigorous, and that the pretended remedy exceeded the meaſure of the offence, either undutifully given, or in juſtice to

have been taken: yet we cannot but confeſs, as reaſonable men, that the *State* had great cauſe to make ſome Laws againſt us, except they ſhould have ſhewed themſelves careleſs for the continuance of it. But be the Law, as any would have it never ſo extreme: yet ſurely it muſt be granted, that the occaſions of it were moſt outragious; and likewiſe, that the execution of it was not ſo tragical, as many ſince have written and reported of it. For whatſoever was done againſt us, either upon the pretence of that Law, or of any other, would never we think have been attempted, had not divers other prepoſterous occaſions (beſides the cauſes of that Law) daily fallen out amongſt us: which procured matters to be urged more ſeverely againſt us.

In the year 1572. out cometh Maſter *Saunders* Book, *de viſibili Monarchia*; wherein he taketh upon him to ſet down, how the *Pope* had ſent one Maſter *Morton* and Maſter *Web* two Prieſts, before the ſaid Rebellion, to the Lords and Gentlemen in the North: to excite them with their Followers to take up Arms. And the rather to perſwade them thereunto, they ſignified unto them by the *Popes* commandment, that her Majeſty was excommunicated, her Subjects were releaſed from their obedience, and much more to that purpoſe. Likewiſe the ſaid Mr. *Saunders* doth juſtifie the ſaid commotion, and aſcribeth the evil ſucceſs it had, to the over-late publiſhing of the ſaid Bull (it being not generally known of till the year after, when Maſter *Felton* had ſet it upon the Biſhop of *Londons* Gate;) affirming that if it had been publiſhed the year before, or when they were in Arms, the Catholicks would undoubtedly ſo have aſſiſted them (the ſaid Rebels) as that they muſt (no queſtion of it) have prevailed againſt the *Queen*, and had certainly executed the ſaid ſentence at that time, for her depoſition from the Crown. Beſides whereas the *State* in the ſaid Parliament, had confirmed the attainder of the chief perſons by name, that were as heads in the ſaid Rebellion: and had been in the field againſt her Highneſs, Mr. *Saunders* (building Caſtles in the Air amongſt his Books) doth too much magnifie the ſaid Rebels, to the great diſcredit of the Church of *Rome*, and his Holineſs actions in ſuch matters, they being men arraigned, condemned, and executed by the antient Laws of our Countrey for high Treaſon. This intolerable and very uncatholick courſe thus

thus held by divers, to the great offence of many good Catholicks of the graver and diſcreeter ſort, and to the great hinderance of our common Cauſe; hath been ſince followed by Mr. *Parſons*, and ſome of his ſort, with no good diſcretion or foreſight (God he knoweth) brag theſe great States-men of their impregnable Wiſdom and Policy never ſo proudly.

Furthermore, about the coming out of the ſaid Book of Mr. *Saunders*, the whole Plot before mentioned, of the *Pope* and the King of *Spain* with the Duke of *Norfolk* for the diſinheriting of her Majeſty, and other intended miſchiefs, fell out to be fully diſcloſed. Afterwards within ſome four or five years, it was alſo commonly known to the Realm, what attempts were in hand by Mr. *Stukeley* (aſſiſted with Mr. *Saunders* and other Catholicks both *Engliſh*, *Iriſh*, and *Italian*) for an Enterpriſe by force in *Ireland*, under pretence to advance the Catholick Religion: which for that time (through ſome defects) ſucceeding not, the *Pope* himſelf in the year 1579. (abuſed ſtill by falſe pretences) did ſet forward that courſe, and ſending thither certain Forces, Mr. *Saunders* (too much Jeſuited) did thruſt himſelf in perſon into that action, as a chief Ring-leader, and to perſwade the Catholicks, when he ſhould come into *Ireland*, to joyn with the *Popes* ſaid Forces, for the better aſſiſting of certain Rebels, then in Arms againſt their Soveraign. Now whilſt theſe practices were in hand in *Ireland*, *Gregory* the Thirteenth reneweth the ſaid Bull of *Pius Quintus*: and denounceth her Majeſty to be excommunicated, with intimation of all other particulars in the former Bull mentioned, which was procured (we doubt not) by ſurreption: the falſe Jeſuits (our Countrey-men) daring to attempt any thing, by untrue ſuggeſtions, and any lewd ſurmiſes, that may ſerve their turns. This Stratagem accompliſhed, and ground laid, whereupon they imagined to work great matters: theſe good Fathers (as the Devil would have it) come into *England*, and intruded themſelves into our harveſt, being the men in our conſciences (we mean both them and others of that Society, with ſome of their adherents) who have been the chief Inſtruments of all the miſchiefs that have been intended againſt her Majeſty, ſince the beginning of her Reign, and of the miſeries, which we, or any other Catholicks, have upon theſe occaſions ſuſtained. Their firſt repair hither was *Anno* 1580. when the Realm of *Ireland*

was

was in great combuſtion, and then they entered, (*viz.* Mr. *Campion* the Subject, and Mr. *Parſons* the Provincial) like a tempeſt, with ſundry ſuch great brags and challenges, as divers of the graveſt Clergy then living in *England* (Doctor *Watſon* Biſhop of *Lincoln* and others) did greatly diſlike them, and plainly foretold, that (as things then ſtood) their proceeding after that faſhion, would certainly urge the State to make ſome ſharper Laws, which ſhould not only touch them, but likewiſe all others, both Prieſts and Catholicks. Upon their arrival, and after the ſaid brags, Mr. *Parſons* preſently fell to his Jeſuitical courſes: and ſo belaboured both himſelf and others in matters of State, how he might ſet her Majeſties Crown upon another head (as appeareth by a Letter of his own to a certain Earl) that the Catholicks themſelves threatned to deliver him into the hands of the Civil Magiſtrate, except he deſiſted from ſuch kind of practices.

In theſe tumultuous and rebellious proceedings by ſundry Catholicks, both in *England* and *Ireland*, it could not be expected but that the *Queen* and the State would be greatly incenſed with indignation againſt us. We had (ſome of us) greatly approved the ſaid Rebellion: highly extolled the Rebels, and pitifully bewailed their ruine and overthrow. Many of our affections were knit to the *Spaniard*: and for our obedience to the *Pope*, we all do profeſs it. The attempts both of the *Pope* and *Spaniard* failing in *England*, his Holineſs, as a temporal Prince, diſplayed his Banner in *Ireland*. The Plot was to deprive her Highneſs firſt from that Kingdom (if they could:) and then by degrees to depoſe her from this. In all theſe Plots none were more forward than many of us that were Prieſts. The Laity, if we had oppoſed our ſelves to theſe deſignments, would (out of doubt) have been over-ruled by us. How many men of our calling were addicted to theſe courſes, the *State* knew not. In which caſe (the premiſes diſcreetly conſidered) there is no King, or Prince in the World, diſguſting the *See* of *Rome*, and having either Force or metal in him, that would have endured us, if poſſibly he could have been revenged, but rather (as we think) have utterly rooted us out of his Territories, as Traiters and Rebels both to him and his Country. And therefore we may rejoyce unfeignedly, that God hath bleſſed this Kingdom with ſo gracious and merciſull a Soveraign, who hath not dealt in this ſort with us. Aſſuredly if ſhe were a Catholick, ſhe might be accounted the

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Mirror of the World: but as ſhe is, both we and all other Catholicks her natural Subjects, deſerve no longer to live, than we hereafter ſhall honour her from our hearts, obey her in all things (ſo far as poſſibly we may) pray for her proſperous Reign and long life, and to our powers defend and protect both her and our Country againſt any whatſoever, that ſhall by force of Arms attempt to damnifie either of them. For in the ſaid Garboils, and very undutifull proceedings, how hath her Highneſs dealt with us? From the time of the ſaid Rebellion and Parliament, there were few above twelve, that in ten years had been executed for their conſciences (as we hold, although our Adverſaries ſay for Treaſon:) and of thoſe twelve ſome perhaps can hardly be drawn within our account, having been tainted with matters of Rebellion. The moſt of the ſaid number were Seminary Prieſts, who if they had come over into *England* with the like intents, that ſome others have done, might very worthily have been uſed as they were. But in our conſciences, nay ſome of us do know it, that they were far from thoſe ſeditious humours: being men that intended nothing elſe but ſimply the good of our Country, and the converſion of Souls. Marry to ſay the truth, as we have confeſſed before, how could either her Majeſty or the State know ſo much? They had great cauſe, as Politick perſons, to ſuſpect the worſt.

Beſides to the further honour of her Majeſty we may not omit, that the States of the whole Realm aſſembled in Parliament *Anno* 1576. were pleaſed to paſs us over, and made no Laws at that time againſt us. The ancient Priſoners that had been reſtrained more narrowly in the year 1570. were (notwithſtanding the ſaid enterpriſes in *Ireland*) again reſtored to their former liberty, to continue with their friends as they had done before. ſuch as were not ſuſpected to have been dealers or abetters in the ſaid treaſonable actions, were uſed with that humanity, which could well be expected. But when the Jeſuits were come, and that the State had notice of the ſaid Excommunication, there was then within a while a great alteration. For ſuch were the Jeſuits proceedings, and with ſo great boldneſs, as though all had been theirs, and that the State ſhould preſently have been changed.

Her Majeſty had ſeen what followed in her Kingdom upon the firſt Excommunication: and was therefore in all worldly

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Policy to prevent the like by the ſecond. The jealouſie alſo of the State was much increaſed by Mr. *Sherwin*'s anſwers upon his examination, above eight months before the apprehenſion of Mr. *Campion*. For being asked, whether the *Queen* was his lawfull Soveraign, notwithſtanding any Sentence of the *Pope*'s, he prayed that no ſuch queſtion might be demanded of him, and would not further thereunto anſwer. Two or three other queſtions much to the ſame effect, were likewiſe propounded unto him, which he alſo refuſed to anſwer. Matters now ſorting on this faſhion, there was a greater reſtraint of Catholicks, than at any time before. Many both Prieſts and Gentlemen were ſent into the Iſle of *Ely*, and other places, there to be more ſafely kept and looked unto. In *January* following 1581. (according to the general computation,) a Proclamation was made for the calling home of her Maſeſties Subjects beyond the Seas: (ſuch eſpecially as were trained up in the Seminaries) pretending that they learned little there, but diſloyalty: and that none after that time, ſhould harbor or relieve them, with ſundry other points of very hard intendment towards us. The ſame month alſo a Parliament enſued, wherein a Law was made agreeable in effect to the ſaid Proclamation, but with a more ſevere puniſhment annexed. For it was a penalty of death, for any Jeſuit or Seminary Prieſt, to repair into *England*, and for any to receive and entertain them, which fell out according to *Biſhop Watſons* former ſpeeches or prediction, what miſchief the Jeſuits would bring upon us. We could here as well as ſome others have done, ſhew our diſlike with ſome bitterneſs of the ſaid Law and penalty. But to what purpoſe ſhould we do ſo? I had been a good point of wiſedom in two or three perſons, that have taken that courſe, to have been ſilent: and rather have ſought by gentleneſs and ſweet carriage of themſelves to have prevented the more ſharp execution of that Law, than by exclaiming againſt it when it was too late, to have provoked the *State* to a greater ſeverity againſt us. And to confeſs ſomething to our own diſadvantage, and to excuſe the ſaid Parliament: if all the Seminary Prieſts then in *England*, or which ſhould after that time have come hither, had been of Mr. *Mortons* and Mr. *Saunders* mind before mentioned (when the firſt Excommunication came out) or of Mr. *Saunders* his ſecond reſolution, (being then in Arms againſt her Majeſty in *Ireland*:)

or

or of Mr. *Parſon*'s traiterous diſpoſition, both to our *Queen* and Countrey: the ſaid Law (no doubt) had carried with it a far greater ſhew of Juſtice. But that was the error of the *State*; and yet not altogether (for ought they knew) improbable, thoſe times being ſo full of many dangerous deſignments and Jeſuitical practices.

In this year alſo, divers other things fell out unhappily towards us poor Prieſts, and other the graver ſort of Catholicks, who had all of us ſingle hearts, and diſliked (no men more) of all ſuch factious enterpriſes. For notwithſtanding the ſaid Proclamation and Law, Mr. *Heywood* a Jeſuit came then into *England*, and took ſo much upon him, that Father *Parſons* fell out exceedingly with him: and great troubles grew amongſt Catholicks, by their brablings and quarrels. A Synod was held by him the ſaid Mr. *Heywood*, and ſundry ancient Cuſtoms were therein abrogated, to the offence of very many. Theſe courſes being underſtood (after a ſort) by the State: the Catholicks and Prieſts in *Norfolk* felt the ſmart of it. This Summer alſo in *July*, Mr. *Campion* and other Prieſts were apprehended: whoſe anſwers upon their examinations, agreeing in effect with Mr. *Sherwin*'s before mentioned, did greatly incenſe the State. For amongſt other queſtions that were propounded unto them, this being one, *viz.* If the Pope do by his Bull or Sentence pronounce her Majeſty to be deprived, and no lawfull *Queen*, and her Subjects to be diſcharged of their allegiance and obedience unto her; and after, the Pope or any other by his appointment and authority do invade this Realm: which part would you take, or which part ought a good Subject of *England* to take? ſome anſwered, that when the caſe ſhould happen, they would then take councel, what were beſt for them to do: Another, that when that caſe ſhould happen he would anſwer, and not before: Another, that for the preſent, he was not reſolved what to do in ſuch a caſe: Another, that when the caſe happeneth, then he will anſwer: Another, that if ſuch deprivation and invaſion ſhould be made for any matter of his faith, he thinketh he were then bound to take part with the Pope.

Now, what King in the world, being in doubt to be invaded by his enemies, and fearing that ſome of his own Subjects were by indirect means drawn, rather to adhere unto them than to

himſelf: would not make the beſt tryal of them he could for his better ſatisfaction, whom he might truſt to? In which tryal, if he found any, that either ſhould make doubtfull anſwers, or peremptorily affirm, that (as the caſe ſtood betwixt him and his enemies) they would leave him their Prince and take part with them: might he not juſtly repute them for Traiters, and deal with them accordingly? Sure we are, that no King or Prince in Chriſtendom, would like or tolerate any ſuch Subjects within their Dominions, if poſſibly they could be rid of them.

The duty we owe to our Soveraigns, doth not conſiſt in taciturnity or keeping cloſe within our ſelves ſuch Allegiance as we think ſufficient to afford them: but we are (eſpecially when we are required thereunto) to make open profeſſion of it, that we may appear unto them to be ſuch Subjects as we ought to be, and as they may rely upon, if either their Kingdoms or ſafeties be in hazard or danger. And we greatly marvel, that any Jeſuits ſhould be ſo hard laced (concerning the performance of their duties, towards the Fathers and Kings of thoſe Countries where they were born, and whoſe Vaſſals they are) conſidering unto what obedience they tye themſelves toward their own General, Provincial, and other Governors: unto whom they were no way tied, but by their own conſents, and for that it hath pleaſed them voluntarily to ſubmit themſelves unto them. If a quarrel ſhould fall out, for example, betwixt the Jeſuits and the Dominicans, it would ſeem a very ſtrange matter to the Provincial or General of that Society, to be driven to be demanded of a Jeſuit, which part he would take. But therewith we have not to intermeddle: only we wiſh, that whilſt they look for ſo great ſubjection at thoſe mens hands that be under them, they do not forget their own Allegiance towards their Soveraigns; or at the leaſt ſo demean themſelves as we poor men (every way their equals, and as ſound Catholicks as themſelves, that we go no further) may not be brought into hatred with her Majeſty, unto whom we profeſs all duty and true Allegiance: let other men qualifie the ſame as they liſt.

About the time of the overthrow of the Popes Forces in *Ireland*: his Holineſs (by the falſe inſtigations of the Jeſuits) plotted with the King of *Spain*, for the aſſiſtance of the Duke of *Guiſe*,

*Guiſe*, to enterpriſe upon the ſudden, a very deſperate deſignment againſt her Majeſty: and for the delivery and advancement to the Crown of the *Queen* of *Scotland*. For the better effecting whereof *Mendoza* the Jeſuit and Ledger for the King of *Spain* in *England*, ſet on work (a worthy Gentleman otherwiſe) one Mr. *Francis Throckmorton* and divers others. And whilſt the ſame was in contriving (as afterwards Mr. *Throckmorton* himſelf confeſſed 1584.) the ſaid Jeſuitical humour had ſo poſſeſſed the hearts of ſundry Catholicks, as we do unfeignedly rue in our hearts the remembrance of it, and are greatly aſhamed that any perſon ſo intituled, ſhould ever have been ſo extremely bewitched. Two Gentlemen about that time alſo, *viz. Anno* 1583. Mr. *Ardin* and Mr. *Somervile* were convicted by the Laws of the Realm, to have purpoſed and contrived how they might have laid violent hands upon her Majeſties ſacred perſon. Mr *Somervile's* confeſſion therein, was ſo notorious, as it may not be either qualified or denied. And Doctor *Parry* the very ſame year was plotting with Jeſuits beyond the Seas, how he might have effected the like villany. How the worthy Earl of *Northumberland* was about this time brought into the ſaid Plot of the Duke of *Guiſe* (then ſtill in hand) we will pretermit. Mr. *Parſons* that was an Actor in it, could tell the ſtory very roundly at *Rome*: It wrought the noble Earls overthrow 1585. which may juſtly be aſcribed to the Jeſuitical practices of the Jeſuit *Mendoza* and others of that crew. Hereunto we might add the notable Treaſons of Mr. *Anthony Babington* and his Complices in the year 1586. which were ſo apparent, as we were greatly abaſhed at the ſhameleſs boldneſs of a young Jeſuit, who to excuſe the ſaid Traiters, and qualifie their offences, preſumed in a kind of ſupplication to her Majeſty, to aſcribe the plotting of all that miſchief to Mr. Secretary *Walſingham*. The treachery alſo of Sir *William Standley* the year following 1587. in falſifying his faith to her Majeſty, and in betraying the truſt committed unto him by the Earl of *Leiceſter*, who had given him the honourable Title of Knighthood: as it was greatly prejudicial to us, that were Catholicks, at home, ſo was the defence of that diſloyalty (made by a worthy man, but by the perſwaſions (as they think) of *Parſons*) greatly diſliked of many both wiſe and learned. And eſpecially it was wondered at a while (untill the drift thereof appeared more

manifeſtly in the year 1588.) that the ſaid worthy perſon by the ſaid lewd Jeſuits, laid down this for a ground, in juſtifying of the ſaid *Standley*: viz *That in all Wars, which may happen for Religion, every Catholick man is bound in Conſcience to imploy his perſon and forces by the Popes direction*: viz. *How far, when, and where, either at home or abroad, he may and muſt break with his temporal Soveraign.* Theſe things we would not have touched, had they not been known in effect to this part of the World: and that we thought it our duties to ſhew our own diſlike of them: and to clear her Majeſty (ſo far as we may) from ſuch imputations of more than barbarous cruelty towards us, as the Jeſuits in their writings, have caſt by heaps upon her: they themſelves (as we ſtill think in our conſciences and before God) having been from time to time the very cauſes of all the calamities, which any of us have endured in *England* ſince her Majeſties Reign. Which we do not write, ſimply to excuſe her Highneſs, although we muſt confeſs, we can be contented to endure much, rather than to ſeek her diſhonour: but for that we think few Princes living, being perſwaded in Religion as her Majeſty is, and ſo provoked as ſhe hath been, would have dealt more mildly with ſuch their Subjects (all circumſtances conſidered) than ſhe hath done with us.

But now we are come to the year 1588. and to that moſt bloody attempt, not only againſt her Majeſty and our common Enemies, but againſt our ſelves, all Catholicks: nay againſt this flouriſhing Kingdom and our own native Country. The memory of which attempt will be (as we truſt) an everlaſting Monument of Jeſuitical Treaſon and Cruelty. For it is apparent in a Treatiſe penned by the advice of Father *Parſons* altogether, (as we do verily think) that the King of *Spain* was eſpecially moved and drawn to that intended miſchief againſt us, by the long and daily ſolicitations of the Jeſuits, and other *Engliſh* Catholicks beyond the Seas, affected and altogether given to Jeſuitiſm. And whereas it is well known, that the Duke of *Medina Sidonia* had given it out directly, that if once he might land in *England*, *both Catholicks and Hereticks that came in his way ſhould be all one to him: his Sword could not diſcern them, ſo he might make way for his Maſter, all was one to him*: yet the ſaid Father *Parſons* (for ſo we will ever charge him, though another man by his crafty perſwaſion took upon him to be the

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Author of that Book) did labour with all the Rhetorick he had to have perſwaded us, upon the ſuppoſed arrival of the *Spaniard*, to have joyned with him to our own deſtructions: telling us many fair tales, and alluring us with ſundry great promiſes, all of them meer illuſions, falſhoods, and moſt traiterous inſtigations and juglings. He aſcribeth it to *error of Conſcience, and want of courage*, terming the ſame an *effemniate daſterdy: that we had then ſuffered her Majeſty almoſt thirty years to Reign over us.* He threatned us with *Excommunication, and utter ruine both of our ſelves and all our Poſterity, if we did then any longer obey, abet, or aid, defend or acknowledge her Highneſs to be our Queen, or Superiour: and did not forthwith joyn our ſelves with all our Forces to the Spaniards.* The good Cardinal (by *Parſons* means) is drawn to ſay, *That the Pope had made him Cardinal, intending to ſend him as his Legat, for the ſweeter managing of this (forſooth) godly and great affair: and to affirm upon his honour and in the word of a Cardinal, that in the fury of the* Spaniards *intended Conqueſt, there ſhould be as great care had of every Catholick and penitent perſon, as poſſibly could be.* And to allure the Nobility of this Realm, he promiſed them *to become an humble Suiter on their behalfs, that (ſo as they ſhew themſelves valiant in aſſiſting the King of* Spain's *Forces) they might continue their noble Names and Families.* Surely they had been wiſe men, that ſhould have relyed much either upon his promiſe, or the *Spaniards* courteſie. This Jeſuit alſo telleth all Catholicks, the better to comfort them (but indeed to the great ſcandal for ever of all Prieſthood,) and to ſhew how juſt and holy the cauſe was they had in hand, that *there were divers Prieſts in the Kings Army, ready to ſerve every mans ſpiritual neceſſity, by Confeſſion, Council, and all conſolation in Chriſt Jeſus.* Alſo he ſo advanceth the Forces of the Enemies, and extenuateth her Majeſties abilities to withſtand them, as he accounted the Victory obtained in effect before they were landed, telling us, *That beſides the ſaid great Forces, we ſhould ſo be aſſiſted by the bleſſed Patrons both of Heaven and Earth, with the guard of all God's holy Angels, with our bleſſed Saviour himſelf in the Soverain Sacrament, and with the daily moſt holy oblation of Chriſt's own dear body and blood, as it could not fall out otherwiſe, but that we muſt needs prevail.* Which kind of perſwaſions, ſome of them being ridiculous, the moſt very traiterous, and theſe laſt moſt plaſphemous, as tending ſo greatly to

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the diſhonour of Religion, we deteſt and abhor. And in all theſe Jeſuitical and diſloyal practices, this is our comfort, that albeit we doubt not, but that the Pope as a temporal Prince did joyn and contribute towards this intended Invaſion: yet we find Father *Parſons* declaration of *Xiſtus Quintus* ſentence of depoſition of her Majeſty at that time, and of his admonition thereunto adjoyned, as in the Popes name, to have no warrant at all beſides his own bare affirmation, either of *Breve* or of any other publick Inſtrument, as in ſuch caſes had been moſt neceſſary, otherwiſe than that he told us, it was the Popes pleaſure that we ſhould take notice thereof by his Book which was then printed, and to have been ſcattered amongſt us. By warrant whereof (as we are perſwaded) it was not lawfull for us to have killed a Gooſe, if her Majeſty had forbidden us ſo to do.

Of theſe matters (to return ſtill to our former Apologies) we would have ſaid nothing, were they not objected unto us, and ſhewed us out of the Books themſelves, as notes and arguments of our traiterous hearts: our Adverſaries preſſing the ſame upon us, as if they did belong unto us, and we were as guilty of them, as either they that plotted or publiſhed them. Which conceit, if it ſhould take root in thoſe that be in Authority, how could we hope for any favour, but were rather to expect the greateſt extremity that might be? So as ſtill we may ſay, that the proceedings held againſt her Majeſty well weighed, theſe foreign Jeſuitical practices, have been the cauſe of all our troubles.

When it had pleaſed God to deliver her Majeſty and this Kingdom from the ſaid intended Invaſion, Mr. *Parſons* whether aſhamed of the foil, (for the ſucceſs whereof he was ſo peremptory) or for that he thought matters would be better managed in *Spain*, if he were there to give his advice, departed from *Rome* (as we take it) and became a Courtier to attend King *Philip*: where by *Mendoza* his fellow Jeſuit's means, he grew ſhortly into ſo great eſtimation (not for any goodneſs in him towards this Realm, you may be ſure, but rather in reſpect of his deadly hatred againſt it) that he procured a Seminary to be erected at *Valledolyd* 1589. But we will leave his proceedings in *Spain* a while.

In theſe ten years laſt mentioned from 1580. till 1590. or but little before, we find her Majeſty to be excommunicated by *Gregory* the Thirteenth: Mr. *Sherwin* and the reſt of our Brethren

thren, too much Jeſuited, refuſe to anſwer, whether they will take the Queens part or the Popes, if he ſhould come by force of Arms to aſſail her in her own Kingdom: *Parſons* and *Heywood* are found to be Practitioners, but eſpecially *Parſons*. The intention of the Duke of *Guiſe* is entertained here and proſecuted: Her Majeſties life is ſought by treachery: *Babington* and his Companions ſhoot at the Crown: *Stanley* is a Treacherer, breaketh his Faith, and is defended for ſo doing. Then followed the Invaſion: and laſtly, *Parſons* plottings in *Spain*, and the erection of new Seminaries there. Now let us conſider, how we our ſelves all this while have been dealt with. Such of us as remained in Priſon at *Wisbich* (and were committed thither 1580. and others not long after committed alſo thither, to the number of about 33 or 34) continued ſtill in the ſeveral times of all the ſaid moſt wicked deſignments, as we were before; and were never brought into any trouble for them, but lived there, Colledge-like, without any want, and in good reputation with our Neighbours that were Catholicks about us. It is true that towards the number of fifty (as our memory ſerveth us) Prieſts and Catholicks of all ſorts, within the compaſs of the ſaid ten years were put to death: we ſay upon our knowledges (concerning the moſt of them) for their Conſciences: but our Adverſaries (as they think) do ſtill affirm for Treaſon. Such Prieſts as in their examination were found any thing moderate, were not ſo hardly proceeded with: inſomuch as 55 (to our remembrance) that by the Laws (we acknowledge) might likewiſe have been put to death, were in one year, *viz.* 1585. (what time great miſchiefs were in hand) ſpared from that extremity, and only baniſhed. Which Fact, howſoever ſome have written of it, the parties themſelves accounted it for a great benefit, and ſo would they alſo have done (we doubt not of it) if they had been then of that number. Whereas therefore Mr. *Parſons* (as we think) exclaimeth in a Pamphlet ſet out ſhortly after, ſaying, *Where are now the old Tyrants of the World*, Nero, Decius, Diocleſian, Maxentius, *and the reſt of the great Perſecutors of the Chriſtians? Where is* Genſerick *and* Hunricus *with their Arrian Hereticks?* alluding to the *State* here: we think both him, and divers others that have written to the ſame effect, very greatly to blame. Sure we are, that the general cauſe of Religion, for the which both we and they contend (as oft we have ſaid) getteth no good

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but hurt by it: and contrary to the old ſaying, (be he never ſo bad, yet let him have juſtice) though ſome hard courſes have been taken by the *State* againſt us; yet hath it not by many degrees been ſo extreme, as the Jeſuits and that crew have falſely written and reported of it.

But to return to Father *Parſons* in *Spain*, and to proceed in the courſe of things which have happened ſince 1590. The ſaid Father *Parſons* ſo managed the ſaid Seminary erected in *Valledolyd*, as within three years, *viz.* 1591. 12 or 13 Prieſts were ſent hither from thence. Alſo he procured ſome other Seminaries to be erected in *Spain*, and furniſhed them with ſuch Students as he thought fit, which (for our parts) we greatly commend in him, if he took this pains, and imployed his favour with the King to a good end; whereof we have ſome doubt, knowing the Jeſuits fetches: but the *State* here did utterly condemn him for it, finding that both he and ſome others were plotting and labouring by all the means they could for a new Invaſion. Whereupon a Proclamation was ſet out 1591. as well for an inquiry or ſearch for all ſuch Seminary Prieſts, as either were, or ſhould hereafter come from *Spain*, as alſo from any other Seminaries beyond the Seas, upon ſuſpicion, that they were ſent hither for no other end but to prepare a way for the ſaid Invaſion. Whereas we are verily perſwaded in our conſciences, and do know it for many, that the Prieſts themſelves had no ſuch intention, whatſoever the Jeſuits had that ſent them. Againſt the ſaid Proclamation, three or four have whet their Pens: but ſtill, whilſt they ſeek to diſgrace and gall the *State*, they have ever thereby wounded and beaten us, being themſelves in the mean time void of all danger. One of them, Mr. *Parſons* by name, (as we ſuppoſe) writing in his ſaid Pamphlet of the new intended Invaſion, mentioned in the ſaid Proclamation, telleth us, *That the King hath juſt cauſe to attempt again that enterpriſe.* And again he ſaith, *That the King is ſo intereſſed (together with the Pope) to ſeek* (as he termeth it) *her Majeſties reformation, that he the ſaid King is bound in juſtice to do it, and cannot without prejudice of his high eſtimation and greatneſs refuſe at the ſooneſt opportunity to attempt it.* Marry withall to comfort us, he writeth, *That the King intendeth no rigorous dealing with our Nation, in the proſecution of his Invaſion, when he cometh hither.* Which great favour of the King towards us, we are to aſcribe to good Father *Parſons*, if we may believe his dutifull

tiful Subject Mr. *Southwell* the Jeſuit. For thus he telleth us. *If ever*, ſaith he, *the King ſhould prevail in that deſignment (of his new Invaſion) Father* Parſons *aſſiſted with Cardinal* Alanes *Authority hath done that in our Countries behalf, for which his moſt bitter enemies, and generally all her Majeſties Subjects ſhall have cauſe to thank him for his ſerviceable endeavours: ſo far hath he inclined fury to clemency, and rage to compaſſion.* Sure we are greatly beholding to this good Father, that hath had ſo kind a remembrance of us. But we wiſh that he had rather imployed himſelf as a religious man in the ſervice of God, and his private meditations, than thus to have buſied himſelf in ſetting forward and qualifying it, when he hath done ſo outragious a deſignment: and do pray with all our hearts, that neither we nor this Kingdom do ever fall into the hands of the *Spaniards*, whoſe unſpeakable cruelties in other Countries, a worthy Catholick Biſhop hath notably deſcribed to all poſterity. The ſame Mr. *Parſons* alſo, together with his fellow Jeſuit Mr. *Creſwell* (as men that pretend extraordinary love to their Country) have written a large Volume againſt the ſaid Proclamation, wherein what malice and contempt can deviſe, that might provoke her Majeſty to indignation againſt us, is there ſet out very skilfully, they themſelves well knowing that no other fruit or benefit could come unto us by that diſcourſe, except it were ſtill to plague us.

Whilſt the ſaid Invaſion was thus talked of, and in preparation in *Spain*, a ſhorter courſe was thought of, if it might have had ſucceſs. Mr. *Heſket* was ſet on by the Jeſuits 1592. or thereabouts, with Father *Parſons* conſent or knowledge, to have ſtirred up the Earl of *Derby* to Rebellion againſt her Highneſs.

Not long after good Father *Holt* and others with him, perſwaded an *Iriſh* man one *Patrick Collen* (as he himſelf confeſſed) to attempt the laying of his violent and villanous hands upon her Majeſty. Shortly after in the year 1593. that notable Stratagem was plotted (the whole State knoweth by whom,) for Doctor *Lopez* the *Queens* Phyſician to have poyſoned her, for the which he was executed the year after. This wicked deſignment being thus prevented by Gods providence, the ſaid traiterous Jeſuit, *Holt* and others, did allure and animate one *Yorke* and *Williams*, to have accompliſhed that with their bloody hands, that the other purpoſed to have done with his poyſon: we mean her Majeſties deſtruction. Hereunto we might

add the late villanous attempt 1599. of *Edward Squire*, animated and drawn thereunto (as he confeſſed) by *Walpole* that pernicious Jeſuit. But we muſt turn again to Father *Parſons*, whoſe turnings and doublings are ſuch as would trouble a right good Hound to trace him. For in the mean time, that the ſaid Traiters one after another, were plotting and ſtudying, how beſt they might compaſs her Majeſties death they cared not how, nor by what means, he the ſaid Father *Parſons* ſo prevailed with the King, as he attempted twice in two ſundry years, his new Invaſion, meaning to have proceeded therein, not with ſuch great preparation as he did at the firſt, but only to have begun the ſame, by taking ſome Port Weſtward, toward which he came ſo far onward as *Silley* with his Fleet. At both which times, God, who ſtill hath fought for her Majeſty and this Realm, did notably prevent him, by ſuch winds and tempeſts, as the moſt of his Ships and men periſhed in the Sea, as they were coming hitherward. Furthermore the ſaid good Father in the midſt of all the ſaid traiterous enterpriſes both at home and abroad (deviſed and ſet forward by him and his Companions) was plodding amongſt his Papers, and playing the Herald, how, if all his ſaid wicked deſignments failed, he might at the leaſt, intitle the King of *Spain* and conſequently the *Infanta* his Daughter to the Crown and Kingdom of *England*. To which purpoſe he framed, and afterwards publiſhed a Book, wherewith he acquainted the Students in thoſe Seminaries in *Spain*: and laboured nothing more, *than to have their ſubſcriptions to the ſaid* Infanta's *Title, therein promiſing unto her their preſent Allegiance, as unto their lawfull Soveraign: and that when they ſhould be ſent into their Country, they ſhould perſwade the Catholicks there to do the like, without any further expectation of the Queen of* England's *death*, as Mr. *Charles Paget* affirmeth in his Book againſt *Parſons*.

We ſpake of the Seminaries in *Spain* before, ſomewhat ſuſpiciouſly: and now you ſee the reaſon that moved us ſo to do. Beſides we do not doubt, but that in the peruſing of this our diſcourſe, you will be aſſaulted with many ſtrange cogitations, concerning our full intent and meaning therein. Which although it cannot chuſe, but that it doth already in part appear unto you; yet now we come to a more clear and plain declaration of our purpoſe. You ſee into what hatred the wicked

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attempts of the Jeſuits againſt her Majeſty and the State, hath brought not only all Catholicks in General, but more eſpecially us that are ſecular Prieſts, although we did ever diſlike and blame them, nay deteſt and hate them, no men more. For any of us to have been brought up in the Seminaries beyond the Seas, hath been, and ſtill is (as you know) a matter here very odious, and to us full of danger. But by Father *Parſons* courſes with the Seminaries in *Spain*, and now that he is *Rector* of the *Engliſh* Seminary in *Rome*, and ſo taketh upon him by his favour there to direct and command all the reſt: what will the State here think of the Prieſts, that ſhall come from any of thoſe Seminaries hereafter, where they muſt be brought up, according to the Jeſuitical humor, and ſent hither with ſuch directions as ſhall be thereunto agreeable? The ſaid Book of Titles compiled by *Parſons*, is here very well known, almoſt to the whole Realm: and Mr. *Charles Paget* hath not been ſilent as touching the *Infanta*, and the bringing up of Students to be ſent hither, as Prieſts to promote her Title. Sundry ſharp courſes have been taken already with us, and many Laws are made againſt us. But now, what may we expect, but all the cruelty that ever was deviſed againſt any man, if the State ſhould think both us, and all other Catholicks to be either addicted, or any way inclined to the advancement of any foreign Title againſt her Majeſty, or her lawfull Succeſſors.

And it cannot chuſe, but that we ſhould thereof be the rather ſuſpected, becauſe at this time it is well known, that the infection of Jeſuitiſm doth bear great ſway in *England* amongſt us, whilſt our Arch-prieſt who taketh upon him to rule all, is himſelf over-ruled by *Garnet* the Jeſuit, who as a moſt baſe Vaſſal, is in every thing at the beck and command of Father *Parſons*.

For the avoiding therefore of all the further miſchiefs that may enſue, we firſt proteſt (as before we have often done) that we do utterly diſlike and condemn in our conſciences, all the ſaid ſlanderous Writings and Pamphlets, which have been publiſhed to the ſlander of her Majeſty and this Realm, proteſting that the Jeſuitical deſignments beyond the Seas, together with certain rebellious and traiterous attempts of ſome Catholicks at home, have been the cauſes of ſuch calamities and troubles, as have happened unto us: great (we confeſs) in themſelves, but

far leſs (we think) than any Prince living in her Majeſties caſe, and ſo provoked would have inflicted upon us. Some of us have ſaid many a time, when we have read and heard ſpeeches of her Majeſties ſuppoſed cruelty. Why my Maſters? what would you have her to do, being reſolved as ſhe is in matters of Religion, except ſhe ſhould willingly caſt off the care, not only of her State and Kingdom, but of her life alſo and Princely eſtimation? Yea, there have been amongſt us of our own calling, who have likewiſe ſaid, *That they themſelves, knowing what they do know, how under pretence of Religion, the life of her Majeſty, and the ſubverſion of the Kingdom is aimed at: if they had been of her Highneſſes Counſil, they would have given their conſent, for the making of very ſtrait and rigorous Laws to the better ſuppreſſing and preventing of all ſuch Jeſuitical and wicked deſignments.* Secondly, we do all of us acknowledge, that by our Learning (ſecluding all *Machiavilian Maxims*) Eccleſiaſtical perſons by virtue of their calling are only to meddle with praying, preaching, and adminiſtring the Sacraments, and ſuch other like ſpiritual Functions, and not to ſtudy how to murder Princes, nor to licitate Kingdoms, nor to intrude themſelves into matters of State, Succeſſions, and Invaſions, as Fryer *George* did in *Pannonia*, to the utter ruine of that beautifull Realm. Thirdly, we profeſs our ſelves, with all godly courage and boldneſs, to be as ſound and true Catholick Prieſts, as any Jeſuits, or men living in the world, and that we do not deſire to draw breath any longer upon the earth, than that we ſhall ſo continue; but yet therewith we being born her Majeſties Subjects, do plainly affirm and reſolutely acknowledge it, without all Jeſuitical equivocation, that if the Pope himſelf (as ſome of the Apoſtles did) do come into this Land; or if he do ſend hither ſome *Fugatius* and *Damianus*, as *Eleutherus* did, or ſome *Auguſtine*, *Laurence* or *Juſtus*, as Saint *Gregory* did, we will to do them ſervice, go unto them, and lye down at their feet, and defend with them the Catholick faith by the ſacred Scriptures, and authority of the Church, though it coſt us our lives. But if he come or ſend hither an Army, under pretence to eſtabliſh the ſaid Catholick Religion, by force, and with the Sword, we will ever be moſt ready, as native-born and true Subjects to her Highneſs, with the hazard of our lives, and with all our might, to withſtand and oppoſe our ſelves againſt him, and to ſpend the beſt blood

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in our bodies in defence of the *Queen* and our Country. For we are throughly perſwaded, that Prieſts of what order ſoever, ought not by force of Arms, to plant or water the Catholick faith, but in *ſpiritu lenitatis & manſuetudinis* to propagate and defend it. So it was planted in the Primitive Church, over all the World: *& creſcit & fructificat ſicut & in nobis eſt, ex quo die recepimus.* The ancient godly Chriſtians, though they had ſufficient forces, did not oppoſe themſelves in Arms againſt their Lords the Emperours, though of another Religion. But our purpoſe is not to diſpute this point.

And now laſtly, we commend unto you all (our very right dear and beloved Brethren) this our moſt humble Suit. Firſt, that you will interpret the whole premiſes no otherwiſe than we our ſelves have expounded our own meaning. Secondly, we intreat you to remember, how dear we have been unto you, and that we continue our unfeigned affection towards you ſtill: aſſuring you, that howſoever you are changed, we do affect you ſtill, with a true and jealous love in Chriſt Jeſu.

Thirdly, we deſire you by the mercies of God, to take heed of Novelties and Jeſuitiſm: for it is nothing but treachery, diſſimulation, ambition, and a very vizard of moſt deep hypocriſie. When other Kingdoms begin to loath them, why ſhould you ſo far debaſe your ſelves, as to admire them? Give us not occaſion to ſay with the bleſſed Apoſtle: *you fooliſh Galatians who hath bewitched you?*

Fourthly, never give ear to any private Whiſperers, or Jeſuitical perſwaſions, that ſhall tend to allure you from your duties and allegiance unto her Majeſty, or your native Country. All arguments, that can be brought to corrupt you in either, aſſure your ſelves, are falſe and unlearned ſophiſtications. The Catholick Faith, for her ſtability and continuance hath no need of any treachery or rebellion. The promiſe made to S. *Peter*, is her ſure ground, and is more diſhonoured with Treaſons, and wicked Polices of carnal Men, than any way furthered or advanced. The word of the ſpirit, and not the ſword of the fleſh, or any arm of man is that, which giveth life and beauty to the Catholick Church. We are fully perſwaded in our Conſciences, and as men beſides our Learning, who have ſome experience, that if the Catholicks had never ſought by indirect means to have vexed her Majeſty with their deſignments againſt her Crown: if the Pope and King of *Spain* had never plotted with the Duke of *Norfolk*: if the

the Rebels in the North had never been heard of: if the Bull of *Pius Quintus* had never been known: if the ſaid Rebellion had never been juſtified: if neither *Stukeley* nor the Pope had attempted any thing againſt *Ireland*: if *Gregory* the Thirteenth had not renewed the ſaid Excommunication: if the Jeſuits had never come into *England*: if the Pope and King of *Spain* had not practiſed with the Duke of *Guiſe* for his attempt againſt her Majeſty: if *Parſons* and the reſt of the Jeſuits, with other our Country-men beyond the Seas, had never been Agents in thoſe traiterous and bloody deſignments of *Throckmorton*, *Parry*, *Collen*, *York*, *Williams*, *Squire*, and ſuch like: if they had not by their Treatiſes and Writings endeavoured to defame their Soveraign, and their own Country, labouring to have many of their Books to be tranſlated into divers languages, thereby to ſhew more their own diſloyalty: if Cardinal *Alane* and *Parſons* had not publiſhed the renovation of the ſaid Bull by *Xiſtus Quintus*: if thereunto they had not added their ſcurrilous and unmanly admonition, or rather moſt prophane Libel againſt her Majeſty: if they had not ſought by falſe perſwaſions, and ungodly arguments, to have allured the hearts of all Catholicks from their Allegiance: if the Pope had never been urged by them to have thruſt the King of *Spain* into that barbarous action againſt the Realm: if they themſelves with all the reſt of that generation, had not laboured greatly with the ſaid King for the Conqueſt and Invaſion of this Land by the *Spaniards*, who are known to be the cruelleſt Tyrants that live upon the earth: if in all their proceedings, they had not from time to time depraved, irritated, and provoked both her Majeſty and the State, with theſe and many other ſuch like their moſt ungodly and unchriſtian practices: but on the contrary, if the Popes from time to time had ſought her Majeſty, by kind offices and gentle perſuaſions, never ceaſing the proſecution of thoſe and ſuch like courſes of humanity and gentleneſs: if the Catholicks and Prieſts beyond the Seas had laboured continually the furtherance of thoſe moſt Prieſt-like and divine allurements, and had framed their own proceedings in all their works and writings accordingly: if we at home all of us, both Prieſts and People had poſſeſſed our ſouls in meekneſs and humility, honoured her Majeſty, born with the infirmities of the *State*, ſuffered all things, and dealt as true Catholick Prieſts: if all of

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us ( we ſay ) had thus done, moſt aſſuredly the State would have loved us, or at leaſt born with us: where there is one Catholick, there would have been ten: there had been no ſpeeches amongſt us of Racks and Tortures, nor any cauſe to have uſed them; for none were ever vexed that way ſimply, for that he was either Prieſt or Catholick, but becauſe they were ſuſpected to have had their hands in ſome of the ſaid moſt traiterous deſignments: none of her Majeſties enemies durſt ſo readily have attempted her State and Kingdom: we had been in better friendſhip with thoſe that ſeek now moſt to oppoſe themſelves againſt us, and to all men ( as we are perſwaded ) *bonus odor Chriſti, odor vitæ ad vitam*: whereas by following the ſaid new violent Spirits, *quaſi turbæ impellentes parietem*, we are become *odor mortis ad mortem, non ſolum in ſuſpectum, ſed etiam iis qui ſalvi fiunt.* And therefore let us all turn over the leaf, and take another courſe, than hitherto we have done.

To conclude, we do alſo further intreat and beſeech you, to conſider with your ſelves, the ſtate of the Seminaries beyond the Seas, as now they ſtand at the diſpoſition of the Jeſuits, and joyn together with us, that the ſaid Jeſuits may be removed from the government and direction of them. It is too well known, how hotly they are addicted to the purſuing of a *Spaniſh* Monarchy: for the advancement whereof, ( becauſe it tendeth to their own glory, being altogether Hiſpaniated and tranſported into thoſe humours, the better to reſemble and imitate their Founder and Father *Ignatius Loyola* a Spaniard ) they will certainly never ceaſe to put in practice all the miſchief, they can either deviſe themſelves, or learn amongſt their company: which is, as they conſort themſelves, the very School of Machiavelliſm. In the which our joynt ſuit, if we cannot prevail, it remaineth then, that you would be pleaſed to be intreated by us, not to ſend or ſuffer your children or friends to go beyond the Seas unto them, that ſo they may be driven, if needs they will train up Youths to make them Traiters, to gather them up in other Countries, whereby they ſhall not be able ſo much to infect or endanger us. Beſides, we are fully perſwaded, that by this courſe, although at the firſt we be not heard, by reaſon of the might that the Jeſuitical faction are grown unto: yet his Holineſs, when he ſhall perceive it, and in the depth of his ſingular wiſdom conſider, what inconveni-

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ence may come thereof, will eaſily be drawn to hearken unto us. Or howſoever (as our Saviour Chriſt ſaith in another caſe) *potens eſt Deus de lapidibus iſtis ſuſcitare filios Abrahæ:* though you never ſend your Sons or Friends beyond the Seas, to the ruinating both of your ſelves, and of your Countrey, if the Jeſuits ſhall ſtill have the direction of them: ſo ſay we that the Church lived before they were born, and needeth not for the advancement of her glory, any of their traiterous practices: but is able of her ſelf by the aſſiſtance of God, to raiſe up Prieſts out of our own Univerſities, and from among the Miniſters themſelves, remain they as yet never ſo ſtiff or hard againſt us. And thus commending both you and our cauſe to God, and our ſelves to your good favours, and charitable prayers, we take our leaves, and end this tedious diſcourſe, more profitable and pleaſing to God (we truſt) than acceptable or grateſull to many, which we can be but ſorry for.

*Your true Friends the ſecular Prieſts.*

*Whatſoever is written or contained in theſe Books, we ſubmit all to the cenſure and judgment of our holy Mother the Catholick Church.*

FINIS.

# THE JESUITS REASONS Unreaſonable: OR, DOUBTS Propoſed to the JESUITS Upon their Paper prefented to divers Perſons of Honour, for Non-Exception from the Common Favour Voted to Catholicks.

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JOHN 1. 12.

*Tollite me, & mittite in mare, & ceſſabit mare à vobis: ſcio enim ego quoniam propter me tempeſtas hæc grandis venit ſuper vos.*

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*London*, Printed *Anno Dom.* MDCLXXXVIII.

# Reaſons why the Jeſuits hope that they ſhould partake of the favour ſhewed to other Prieſts, in taking away the Sanguinary Laws.

THE *ſame Reaſons, which moved the Peers to take away the Sanguinary Laws from other Prieſts, may move them alſo, to take them away in reſpect of the* Jeſuits, *for the* Jeſuits *are freeborn Subjects as well as others; they have been as faithfull to his Majeſty as others; they are of tender Conſciences as well as others. The* Jeſuits *all along have been furtherers of the King, and Actors alſo as far as their Function beareth; that is, they were in the Camp where ſome of them were killed, others impriſoned, moſt of them loſt their neareſt Relations in the War, and in a manner, all had their Friends undone for the King. All thoſe that depended on the* Jeſuits *ſtood conſtant for the King, even to death: amongſt theſe were ſome ſignal perſons, as Sir* Henry Gage, *Sir* John Smith, *Sir* John Digby, *and others, who having been formerly Scholars of the* Jeſuits, *were actually, when they dyed, Penitents of the* Jeſuits, *and Mr.* Peter Wright *who was executed at* Tyburn, *for a* Jeſuit, *was particularly maligned becauſe he was Sir* Henry Gage *his Prieſt. As for Noble perſons who loſt great Eſtates, and endured much hardſhip for his Majeſty, the late Dutcheſs of* Buckingham, *the late Marqueſs of* Worceſter, *the late Earl of* Shrewsbury, *were Penitents of the Society, as other prime Nobility yet in being.*

*Now whereas two things are objected againſt the Jeſuits, they are both eaſily anſwered; Firſt, it is objected that the Jeſuits teach the Doctrine of the Pope depoſing Kings. It is anſwered, That no Community can be leſs accuſed of that Doctrine, than the Jeſuits. It's true, four or five Jeſuits did many years ago teach that Doctrine, as they had found it taught by others, ancienter than their Order. But ſince the firſt of* January 1616. *the General of the Jeſuits forbade any of his to teach, preach, or diſpute for that Doctrine, or print any thing for it, to take away the aſperſion which the Writings of ſome few have brought upon the Society. And now actually all*

*Jesuits are obliged under pain of damnation, not to teach that Doctrine either in word, writing, or print, which none in the Church but they only are.*

*Secondly,* 'Tis objected that *the Jesuits do particularly depend on the Pope. It is answered, That they are obliged by a particular Vow to be ready to go even to the utmost bounds of the Earth, to preach the Gospel to Infidels, when the Pope shall think it fit to send them; and they have no other Vow, which doth particularly oblige them but this, which can prejudice no Kingdom. On the other side, speaking of their dependence (which may byaß their affections) they have the least dependence of the Pope, of any Church-men, for they are by special Vow excluded from all Benefices, and Dignities, by which the Pope may win the affection of other Church-men.*

*As for what is said of the* Venetians *and* French *banishing the Jesuits, it is answered that both those Estates have repealed their Acts.*

*Lastly, That the Jesuits being willing to submit to whatsoever all other Catholick Priests shall agree to, and offering all the security which others offer, they hope they may be partakers of the same favours which shall be granted to others; that so, that mercy may extend to all, and the World may see that the Sanguinary Laws are truly taken away.*

PRE;

# PREFACE.

I *Expect Cenſures and Clamours as loud as can be againſt me, of uncharitable, uncatholick, unchriſtian,* &c. *for ſeeming to lay load upon the already oppreſſed, aud contribute to, and even provoke a perſecution againſt our Fellow Catholicks. I think I have ſaid my worſt againſt my ſelf: let me ſee how I can juſtifie my action. Premiſing therefore that the caſe of you Jeſuits is apprehended by your ſelves, and your Abbettors already deſperate, and your Excluſion remedileſs, and ſo cannot be ſaid to ſpring from this Paper of mine; I addreſs to my Defence, and offer my Motives why I publiſh this little Treatiſe againſt you.*

*My firſt is, To wipe off the aſperſion laid upon Gods Church by ſome Tenets of yours; and ſtrongly faſtened on it by your haughty calling only your ſelves the* Catholick Church, *and all diſſenters from your* Tenets, *Hereticks.*

*My ſecond, Becauſe I underſtand you are about to make the common good ſtoop to the Particular one of your Order: as is your conſtant practice; contrary to the Law of Nature, and Principles of Chriſtianity. For I have been informed that you in a boaſting manner affirm the Parliament will proceed no farther about taking away the Sanguinary Laws: and that ſome friends of yours endeavour to make it believed that it is not for his Majeſties intereſt to make good his ſolemn promiſe from* Breda, *of having regard to tender Conſciences.*

*My third is, Your ſtomachfull fruſtrating my expectation. For I was really glad when I heard you had publiſhed Apologetical Reaſons why you ſhould not be excepted; hoping you would ſincerely renounce the criminal Doctrines and Actions of your Predeceſſors, and free Religion from ſcandal. But finding no ſuch thing,* per verba de præſenti, *but on the contrary, a comparing and preferring your ſelves before others: I thought my ſelf obliged to do right to the Common Cauſe.*

*My fourth, to oblige you to repentance, and a hearty retractation of your unlawful Tenets and Practices; that ſo you may deſerve and have*

*have as much favour as others; which is the worst I wish you: and not to wrong your own Credits and Consciences, and fool others with dissembling shews of loyalty, which every one may see to be mere hypocrisie.*

*My fifth, Because I owe that duty to the Civil Magistrate, whose hearty Subject I am, to resent a mockery put upon him (as this your Paper will appear to be) under colour of offering satisfaction: Every true hearted Subject owing his best endeavour to his King and Country, that none lurk among them, unless their faltring Principles of Æquivocation and disloyalty be purged out.*

*My sixth, To offer even your selves an advantage, if your courage and cause will stretch to improve it. For the following* Doubts *are, many of them, such as Protestants themselves urge against your Reasons: and are communicated here to you, partly on purpose that you may provide better satisfaction.*

*My last (to satisfie even the passionate too) is, Because your unchristian spirt of Calumny is still as unquiet as ever; having, of late, most unjustly aspersed Principal Persons of almost every Body but your own; which comportment of yours makes it but fit, if Truth and the Common Good favour you not, neither should I. To think and declare thus much satisfies me; if it do not others, I cannot help it. Only I wish your favourers to beware of doing any thing that may be interpreted an abetment of you, till you approve your selves heartily loyal; lest they discover themselves* too deeply *tainted with your Principles and Temper.*

*DOUBTS.*

# DOUBTS.

1. TO begin then. My first Doubt shall be, Whether you *Jesuits* have ground to hope the same favour with others. For, if you, by your unjust and wicked practices provoked the Magistrates to enact those Laws: if the rest of Priests and Catholicks were by you plunged in such miseries, upon discovery of your Negotiations, which were imputed to the whole Body of them, how can you be thought to deserve remission, whose seditious Principles are too deeply guilty of the Blood of Priests and Catholicks shed in the Kingdom ever since you first came into it? Those who know your practices in the Countries, where you, by the means, ordinarily, of deluded Wives, govern the Great Ones, know this to be your Maxime, to manage Religion, not by perswasion, but by command and force. This Principle did your chief Apostle of *England*, *Robert Parsons*, bring in with him. His first endeavours were to make a list of Catholicks, which, under the conduct of the Duke of *Guise*, should have changed the state of the Kingdom, using for it the pretence of the Title of Queen *Mary* of *Scotland*. But, her Council at *Paris*, which understood business better, were so sensible of his boldness, that they took from him the Queens Cypher which he had purloyned, and commanded him never more to meddle in her affairs. Poor *Edmund Campian*, who is generally accounted an innocent and learned man, and others suffered for such practices of his.

*Parsons*'s endeavours being suppressed by this Queen, he turned himself to the *Spaniard*, and, with all his might, fostered the *Invasion* of *Eighty eight*, which is known to have been another occasion of Sanguinary Laws. He wrote, on that occasion, his *Dolman*, to justifie the *Spaniards* Title to *England*, degrading the Scottish succession and Title of our Soveraign. He wrote also *Leicester*'s *Common-wealth* (at that time called commonly *Blewcoat*, because it was sent into *England* bound in blew paper) which extremely exasperated the State, and augmented its indignation against Catholicks. The same man, at Queen *Elizabeths* death, procured a *Bull* from the Pope to the Catholicks in *England* against King *James*; to hinder his coming to the

the Crown, unless he would give liberty of Conscience, and, as his friends gave out, had twenty thousand men listed for that effect, had not his Majesty prevented the danger with sweet words.

Next followed that detestable Machination of blowing up that Royal Race, and the whole Nobility, with the House of Commons, which was the occasion of the Oath of Allegiance, and all the Persecution of Catholicks following upon it; King *James* professing, not to persecute for Religion, but for Treason. This you alledge not to be, originally, your Invention; but, is it no guilt to follow another mans wickedness, when it leads to so horrid a crime? For, without doubt, both by prayers before-hand, and by publick testifications after the Fact was discovered, you were highly accessary to it: nay, many years after you did, and peradventure to this very day still do pertinaciously adhere to it. I could urge great and manifest instances of this, were it not to lose time. That monstrous *Straw*, of which all Christendom rung so long, and the Pictures of *Garnet* and *Oldcorne* cannot be denied, nor want they evidence of your inward minds.

After these came out the ridiculous and satyrical Books against King *James*, the *Corona Regiæ*, and the *Quæries*. And yet your so well affected spirits could not be at rest, till your Patriarch *Parsons* was shamefully turned out of *Rome* by Monsieur *Bethunes*, the French Ambassador, and order from the King of *France*; being discovered to plot a new Treason against his Country to introduce the Duke of *Parma*. Thus you followed King *James* to his death.

Direct Treason against King *Charles*, of glorious memory, before the Wars, I cannot accuse you of: but, how refractory you were to the Queens desires and orders at *Rome*, for his late Majesties assistance, is well known; and what you have done since the beginning of the Wars, and how you have behaved your selves, both in and out of *England*, is fitter for me to remit to his Majesty, and the Courts Informations, than to engage my pen in far fewer and weaker which I could produce. Only I shall add this word; If Colonel *Hutchinson* were well examined and pressed, he would perhaps discover strange secrets, about your treating with *Cromwel*, no doubt much to his Majesties advantage. So that, leaving you this *Doubt* to ruminate

nate upon, whether the condition of them, who have guiltily provoked and deſerved the Sanguinary Laws, be the ſame with theirs who have have ſuffered for being miſtaken to be their Fellows; I proceed to

2. *My Second Doubt*, about your firſt Reaſon. That *the Jeſuits are free-born Subjects as well as others.* In which, methinks, I find one of your uſual ſleights of *Equivocation.* For, a *Jeſuit* may ſignifie the man who is a *Jeſuit*; and may ſignifie, with the complexion of being a *Jeſuit*. In the former ſenſe there is no difference between any other Prieſt, Regular or Secular, and a *Jeſuit*, as to free-born; but, in the ſecond, there's a wide one. For, the others have nothing againſt them, but ſuch Laws as had their beginning from difference in Religion: their degrees and communities having been accepted by the Laws of the Kingdom; in virtue of which they are free-born Subjects and parts of the Common-wealth, as far as difference of Religion permits.

Now, it being the Law of *England* that no Eccleſiaſtical Community may ſettle here, unleſs admitted by the Civil Power, (as we ſee in proportion, practiſed in all Catholick Eſtates) and *Jeſuits* never having participated of this favour, all your practices of uſurping Juriſdiction, making Colledges and Provinces in or for *England*, poſſeſſing your ſelves of great ſums of monies for ſuch ends, and the like actions, have been hitherto all uſurpations, unlawfull both in reſpect of the Donors and Acceptors. 'Tis unlawfull for any man (even according to the ſenſe and practice of Catholick times) by virtue of your priviledges, to live, or preach in *England*, or any of his Majeſties Dominions: and whoever entertains you in ſuch quality, is ſubject to the penalties ordained by the Ancient Laws. Neither, without ſome main Reaſon which might force the aforeſaid Statute, ought you to hope or attempt any further ſtay in *England*, in way of a Body, till firſt you have obtained particular grace from the Civil Magiſtrate

3. *My Third Doubt is*, Whether *you have been as faithfull to his Majeſty as others*; Which is your ſecond Reaſon. For which I muſt note a Maxim or Practice found among you *Jeſuits*, and acknowledged by all who look into your ways; which is, in quarrels of Princes and great Men, to have ſome of your Fathers on one part, and others for the contrary. Which as I no ways

ways deny to be very politickly done, and to shew that you are *Wiser than the Children of light*; so, on the other side, I affirm 'tis a manifest sign you are faithfull to neither. I speak not this as to single men, (if there be any among you who prefer your loyalty to your Prince before obedience to your Superiour) but as to the Community or Superiours, who give this direction or connivence to their single Subjects, to act on both sides; by which they are convinced of acknowledging duty to neither, but to work for their own interests. Nor can the like be imputed to other Communities, whose obedience is more rational and free; without obligation to follow their Superiours Judgments further than to the observation of Canons and Rules.

4. My *Fourth Doubt* is, Whether you *are* (as you say) *of tender Consciences as well as others*: (your third Reason) for which I remit him who desires a further information, to *The Mystery of Jesuitism*, translated some years since out of *French*: The Authour whereof is both learned in your Divinity, and an upright and scrupulous *Roman Catholick*, as his Book manifests. where every indifferent Reader may see as clear as noon-day, that your Conscience is so tender as to stretch to all kind of Villanies, by the award of that Theological Bawd, commonly called *Probability*, by which whatever three Divines hold (or, perhaps, one) is accounted *Probable* and lawfull to be practised: and whoever understands any whit of the world, knows your General can, with a whistle, raise whole Legions of Divines to speak what he has a mind should pass for *probable*; nay, every Provincial can raise *above three* to make it *de fide*. The World has seen the experience, about *Deposing Princes*, *Equivocations*, *mental Reservations*, and divers other juggles.

Although this seems enough for this point, yet it is not amiss to add a Maxime of obedience which you have among you, *viz.* That the Subject ought blindly to obey his Superiour without examination, whenever it is probable there's no sin in the action. Out of which perswasion, if three Divines at the most, say a thing may be done, which the Superiour will have done; 'tis not in a Subjects power, under pain of damnation, to refuse to do it. Whereby 'tis plain, the tenderness of your Consciences is only about doing or not doing what your Superiour orders you.

5. My *Fifth Doubt*, concerning your Fourth Reason, is, whether

ther all you ſay proves any heartineſs for his Majeſty. For, I queſtion not the truth of all this, but the *Quære* remains, whether your *Jeſuits* were the firſt movers, or the Gentry which did the King ſervice, to whom you adhered for not loſing your places, and intereſt you had in the parties. Had you pleaded that any of this Gentry which you name, was unwilling of himſelf, and his *Jeſuit* had *induced* him, or made him conſtant when he would have relented, this reaſon had been ſomewhat ſtrong: now, 'tis one of the probable Arguments which are ſubject to be turned to what pleaſes the Orator.

But to ſpeak ſomewhat to particulars; 'Tis known *Col. Gage*'s relations were to others more than to you; and I could name by whoſe ſolicitation he took arms for the King, who was not of your Coat. As for Sir *John Digby*, there are alive who know by whom he was armed, and ſent to the Kings Party, in whom you had not ſo great intereſt. Concerning the Noble Perſons you name, though you had the induſtry to make your ſelves their *Ordinaries*, yet were they not, for the moſt part, ſo addicted to you, that they had not great Relations to other Eccleſiaſtical Bodies. So that it may appear, their own inclinations, and not your perſwaſions (as far as is clear) were their motives to follow the Kings Party. I could ſay more, were it fitting to enter upon private mens particular actions. And ſo much to your Reaſons.

6. My *Sixth Doubt* concerns the Anſwer to the firſt Objection, Whether *Jeſuits* teach *the Doctrine of the Popes depoſing Kings*. My Doubt is, what your Anſwer is, whether ay or no? for I can find neither. Firſt, you compare your Body to others, which is no Anſwer to the Queſtion, but a ſpitefull and envious diverſion, to examine others actions, who are ſufficiently cleared, becauſe not queſtioned. Secondly, you tell us that ſome *Jeſuits* did teach it; but that, *ſince the firſt of* January 1616. *your General has forbidden any of his, to teach, preach, or diſpute for that Doctrine*; which anſwers not the Queſtion, and is a thing I am prone to believe. For I have been informed, that 'tis a known practice of your *Society*, that your Generals ſhould forbid ſome actions, which they are not unwilling their Subjects ſhould practiſe, to the end that they may reject weak men, by ſaying it cannot be true, becauſe they have a Rule againſt it; and to more underſtanding Parties they may excuſe the fault, by

laying the defect on Particulars, who will not obey their commands.

But, I must farther note a cunning in this Answer. For true it is, the Parliament of *Paris* ordered the principal *Jesuits* to get such an order from their *General*, for *France*; upon which I suppose, you build your answer: not explicating whether it reaches to other Countries, as particularly to *England*, which I never heard so much as pretended: and therefore it answers nothing to the real Question, unless you produce the extension to the whole World; which you cannot do, since 'tis plain, *Santarellus*'s Book was printed in *Rome* about ten years after, 1616. teaching the power of Deposing in all latitude. Wherefore either *Santarellus*'s fact was a manifest disobedience to the nose of his General, or the answer given, an open Imposture, making a special Decree for *France* a general one, and so your answer fallacious and none. No more than your fair inference, that all *Jesuits* are bound *under pain of Damnation*, not to teach that Doctrine; which is a pure slur you use to put upon men unaccustomed to your ways: whereas 'tis a known position of yours, that none of your Rules bind under so much as a Venial sin, much less under Damnation.

And it seems you think there's no Mortal sin, but Disobedience, or you esteem the Doctrine good, though forbidden you, else you would not have added that Clause, that *None in the Church but you, were bound under pain of Damnation, not to teach that Doctrine:* whereas all good Christians think it damnable to teach any wicked Doctrine, such as this is declared to be by all *France*. I wish to God you would instance in what Sermons or serious Discourses any of you have argued against this Doctrine; out of which it might be gathered, that in your hearts you dislike it. I hear you and yours have much exclaimed against some even late Pamphlets that touch the Oath of *Allegiance*; though none of those Books (as far as I understand) press the taking of the Oath it self, in its present terms, but only oppose this King-dethroning Doctrine. Surely, unless you declare your selves farther, this must cause a main suspicion, that you dislike the Oath, not as Moderate Catholicks do, for the ambiguity of the expression, but because the Doctrine of *Deposition* pleases you.

And why should the Peace of Kingdoms, and the quiet of all

all Chriſtendom depend upon your Generals Order, for that's all the ſecurity I can find your Paper gives us? who will aſſure us your Generals Order may not alter to morrow, and that which you call now a mortal ſin to do, becomes then as mortal a ſin not to do? and has not then the World reaſon to fear that, where and when the intereſt of your Body will either diſpenſe with your obedience to your General, or prevail ſo far with him as to revoke the Prohibition you ſpeak of, you will be ready again to maintain the ſame Depoſing Power with as much fierceneſs as thoſe few whom you now ſeem to diſown?

For, who are thoſe few? *Bellarmine*, of whom one of your Society (though in Priſon when he ſpake it) ſaid, King *James was no more to be compared to Bellarmine, than Balaams Aſs to Balaam: Suarez*, whom you eſteem the Maſter of the World: *Leſſius*, under the name of *Singleton*: *Fitzherbert* the chief, in his time, of your Engliſh Writers: Patriarch *Parſons*, *Mariana*, *Salmeron*, *Becanus*, *Vaſquez*; *Omnes Capita alta ferentes*, and of whom you will renounce none for leſs than being frightned to loſe a Province; as when, in *France*, you were threatned to be put out, if you had not condemned *Suarez* and *Santarellus*: With theſe deſerves to be ranked, for his Merits in the ſame kind, *F. Symonds*, of a far later date, who procured to be condemned at *Rome* thoſe three Propoſitions (expreſſed in the *Chriſtian Moderator*) of which the firſt was expreſly made to diſclaim the Popes power in abſolving Subjects from their Obedience to the Civil Government. Are all theſe but *four or five?* Nay, I could reckon up above four or five beſides all theſe: ſo that, there is no farther ſecurity of your not preaching this Doctrine, than untill the Pope pleaſe to attempt again the Depoſition of ſome King of *England*: for then no doubt but your Generals Decree will be releaſed, and the Intereſt of your Order to preach this Doctrine again.

As to that perverſe and unſeaſonable inſinuation, that *Others, too, have defended the Popes depoſing power, as well as you*: I anſwer, perhaps Flattery or Errours may have prevailed ſo far with ſome others beſides *Jeſuits*: yet, with this difference in the point we now treat: ſome perſons of other Communities have written for that exorbitant power in the Pope, and very many, and far more againſt it: not only the faculties of *Paris* and *Sorbonne*, but ſeven or eight whole Univerſities in *France*, have

have unanimously and solemnly condemned it: All this while, what single *Jesuit* has spoken one unkind word against it? though both particularly suspected, and highly concerned to clear themselves: Cry you mercy! you there subscribed also their condemnation of it. But why find I not that alledged here, if there be not some juggle in't? Sure you would not have waved urging it among your best Reasons, did not your hearts disavow that forced compliance then, and so hate the *Medium* for the Conclusions sake. Your Generals Prohibition (as your Reasons seem to express it) is, *Not to teach, &c. that Doctrine*; and then you are free, at least to teach, *&c.* the contrary; which who of you ever did so much as in a private Conference? Nor will it help you, if your Generals Prohibition be to speak either *for* or *against* that Opinion (which I believe is the truth, though your Reasons craftily dissemble it;) since then you neither have hitherto given, nor can hereafter give the least satisfaction to Princes, without disobeying your General.

Let any one but cast his eye upon *F. Lloyd* (or *Fisher*) a famous man in his generation, and consider what he writes in his *Answer to the Nine Points. That he omitted the discussion of the Ninth Point*; about the Pope's Authority to depose Kings; *for, being bound by the command of his General given to the whole Order, not to publish any thing*, of that Argument, *without sending the same first to Rome, to be reviewed and approved; his Answer to that Point could not have been performed without very long expectation and delay.* And so goes on; *referring* His Majesty and the Reader in general, to *the Treatises lately written on that Subject, to which*, said he, *'Tis not needfull any thing should be added.* And, I ask, first, is not this Jesuits proceeding with his King extremely, both uncivil and disloyal too? his Majesty commands an English Jesuit to write concerning *the Opinion of deposing Kings, and giving away their Kingdoms by Papal power, whether directly or indirectly*: what says the Jesuit to this important question, wherein all Princes, and particularly his Majesty was so nearly concerned? He could not answer it without sending it first to *Rome* to be approved, *&c.* and so excused himself, and made no answer at all; which now of these two will you guess was the Jesuits supreme Soveraign, the King or his General? Nor should I have stayed so long upon the example of one particular Jesuit, though never so eminent among them, but that by these

their

their Reaſons, I ſee they all cleave to the ſame Principle, of not meddling with this point, whatever it coſts them, without leave of their General.

Secondly, I ask concerning thoſe late Treatiſes here mentioned by the Jeſuit; were they not thoſe very Books which *Paris* and ſo many whole Univerſities of *France* publickly condemned? I have this motive to think ſo; *F. Fiſher* wrote this Book 1626. theſe Treatiſes were that very year condemned, and ſome of them, as *Santarellus* printed but the year before. But, that *F. Fiſher* adhered to the affirmative of the Popes depoſing power, is clearly evident by his other excuſe, that *commonly Kings are not willing to hear the proofs of coercive Authority over them, &c.* As alſo, when his Adverſary objected, that *Suarez*'s Book was burnt by the Hangman, he anſwers (far from diſliking his Brother *Jeſuit*) in theſe peremptory words; *I likewiſe demand of you*, ſays Fiſher, *if Jeſuit* Suarez *his Book be prejudicial to Princely Authority, why is the ſame allowed in all other Catholick Kingdoms, &c?* Does this ſound, as if the *Jeſuits* had changed their inclination to that Doctrine; whilſt one of their eminenteſt Writers ſtrives thus to defend, nay, applaud, even *Suarez*, one of the moſt offenſive and extravagant, even, *Jeſuits*, that ever medled with that Subject?

7. My *Seventh Doubt*, is about *your dependence on the Pope*, which you gloriouſly explicate to conſiſt in this, that *The Jeſuits are obliged by a particular Vow, to be ready to go even unto the utmoſt Bounds of the Earth, to preach the Goſpel to Infidels.* I deſire to know, by what virtue you explicate your Vow in theſe words? the terms of your Vow are theſe, *Inſuper promitto ſpecialem Obedientiam ſummo Pontifici circa miſſiones:* which, by the tenour of the words, ſignifies to go whither he ſhall ſend you, and do what he ſhall command you in your Miſſions, Firſt, there's never a word of preaching the *Goſpel*, nor of *Infidels*; and your Miſſions may be as well to *Catholicks* as to *Infidels*; as we ſee the *Peres de la Miſſion*, in *France*, for the moſt part, are imployed among Catholicks: and I would demand whether your Miſſion into *England* be not as well to Catholicks as to Proteſtants? Wherefore, by this Vow, your are bound to do whatever the Pope commands you: as for example, if the Pope ſhould excommunicate or depoſe the Prince, and command you to move the Catholicks to take Arms; you were bound by your Vow to do

do it. And, therefore, 'tis no wonder if you give the Pope a Catalogue of these men, and their qualities, (for they are generally speaking, those who are eminentest in your Order) and brag to him how great an Army of Pens and Tongues you bring devoted to him, to further any attempt or design he shall command.

Besides, is it not well known that none of your Order go into Infidels Countries, but such as desire it, whereof no small part do it for discontentment they find in your Colleges? and that the Pope may as well send one of the Pillars of St. *Peter*'s Church in *Rome*, to preach to Infidels, as one of your professed Fathers, if it be against your Generals, and his own will? Therefore, this *special obedience* is but a flash of vanity above others; by which the Pope has a Chimerical power over you; such as your subtilty in Divinity will call *potentia remota*, which, without your own wills, shall never come into *Act*.

Yet do I not think that his *Majesty* will quarrel with you for this Vow, as you explicate it: though to tell you my sense of it, I do not know how it stands with His Prerogative, that the Pope shall have power over his Subjects, which may be usefull to him, to send them, without his leave, to *Japan* and *China*; But, this Authority you assume to your selves, and further: For, you do not only oblige your Subjects to come in, or go out of the Kingdom, when you command them; but play the Judges of life and death, upon the Kings natural Subjects, without his leave, or any crime that, according to Civil Laws, deserves punishment. You presume by your power, to send them to *Watten*, or some such place, wherein either your selves have high Justice, or the high Justice is at your Devotion, there frame Process against them, and execute them, without making account to His Majesty of the life of his Subject, for pretended crimes committed in *England*.

This (taking the whole story together) I conceive to be no less than making your selves Soveraigns over His Majesties Subjects, that is, to be an Act of High Treason. Yet, all parts of this Action are evidently in your hands, in virtue of your obedience, and your having such places of high Justice in your Command: so that your Subjects have other Soveraigns than the *King's Majesty*, whom, by consequence, they ought to fear more than him, since their power is more immediate, and

pressing

pressing and pressed on their Consciences. As for the practice, 'tis said to have been used upon one *Thomas Barton*, an eminent Scholar among you, who wrote a Book called *The Agreement of Faith and Reason*. How true it is, I undertake not to justifie; but if you'l justifie your selves from High Treason, it behoves you to produce the man. And so you have my seventh *Doubt*.

8. My *Eighth Doubt* is, that you equivocate with us in this word *Dependence*: for you turn it to be dependence by *Vow*, whereas more likely it means dependence of *Interest*, and signifies, that 'tis your interest to ingage the Pope to you, by maintaining all height of Supreme Authority in him, though it be never so irrational and against God's Law. For, by so doing, you also can use it all for your own Interest, in procuring for your selves and friends whatever lies either in the Popes Authority or Grace, as Exemptions, Priviledges, Benefices, *&c.* For, men look not on your Body as on others, whose Generals have no other power than according to their Rules, to look to their Discipline: But on you they look as on an Army managed by one man; whose Weapons are Pens and Tongues; and the Arts of Negotiation, and all plausible means of commending your selves to the World. Which you exercise in such a height, as to have had the boldness to threaten the Pope with a Schism; to tell the King of *Spain* your Tongues and Pens had gotten him more Dominions than his Armies; to attempt breaking the Liberties of *Venice*; to be able to raise Seditions in most Countries; and to be dreadfull to the very Kings and Princes. And all this, because, as Christ proposed to his Disciples the love of one another, for the Badge of Christianity; so, your Generals propose to you blind obedience for the Badge of a *Jesuit*; that is, by co-operating with them, to make them powerfull and great Lords, and your selves invincible, and terrible to all that oppose you.

For this end you exalt the Popes *Infallibility*; that you may get your Opponents condemned in *Rome*, and then cry them down for *Hereticks*. For this reason you teach, the Pope to have *all* Authority in the Church, and other Bishops to be but his Deputies, (so joyning with your Brother-Presbyters in *really* destroying the Hierarchy) that, when you, by Grace of surreption, have purloyn'd a Command from that Court, you may treat all that resist you, as Schismaticks and Rebels to the Church.

Yet if we believe Mr. *White* (acknowledged an able man) they are both damnable Heresies, and destructive of Faith and Church: and many others also of our most learned, dislike them, though their courage, *&c.* reaches not to brand them so severely. In this complication of Interests, then, and not in your glorious Vow, consists the dependence you have so specially on the Pope, in a matter not of Religion, but of Temporal profit and greatness.

9. My *Ninth Doubt* is, about the comparison you make between your selves and others; telling us how you *are by special Vow, excluded from all Benefices and Dignities, by which the Pope may win the affection of other Church-men.* Concerning which I first inquire, whether this be roundly true? I doubt you'd be loth to reject all the Abbeys and Benefices annexed to your Coledges, to verifie this Vow, as you have set it down in your Paper: and therefore the effect of your Vow is only, that private men may not be alienated from your Order, with hope of quiet lives in such Benefices; and not the contempt of the Power, and Honour following it; as is sufficiently testified by another Vow of yours; which is, that, if any of yours, for special reasons, be made Bishop, he shall be bound to be subject to the Provincial, or Rector of the place of his Residence, and to take their advice in the govertment of his Church; which you extend as far as to Cardinals, to a capacity of which *Eminent Dignity*, notwithstanding your *special Vow*, your Dispensations easily reach. So that your Vow is no Religious one, of despising Honours; but a politick abuse, mask'd under the veil of Religion, that the abler men of your Order may not be separated from it, and so the Body may remain the stronger, and your General more potent to resist the Pope himself.

Neither does this any way diminish, but increase your dependence on the Pope; both, because 'tis by him your Houses are furnisht with Benefices, and those never to return to the Popes Donation; as because you oblige your Friends, by procuring others for them, you being at his elbow, to suggest this or that friend, on whom all his Benefices may be conferred: by which means you get the endearment due to the Pope from those Friends, to the increase of your own power and riches; and your selves still find out new pretended necessities to beg more: So that this *Holy Vow* of yours no ways makes you less subject to the

the Pope, but to suck his paps the harder: as those know, who have seen what passed in *France* and *Flanders* these late years; especially under the *Archduke Leopold*.

10. Yet have I *another Doubt* concerning this *Vow* of yours, *viz.* Whether it does not make you as refractory to Kings and Princes, as to the Pope? For to speak truth, whatever the Right is in other Countries, in *England*, where the Canons and Concordates with the Pope have been out of use a hundred years, and by consequence, have no force, even in your own Doctors opinions; and therefore things are to be governed by Nature and Reason: at least, in *England*, I say, all such Benefices and Collations belong more to the King than to the Pope. For, it being clear, that the Offices to which Benefices are annexed, are to be provided of able men; and who are able men none can tell that understand not the Office: 'tis plain, that Secular Clergy-men ought to be the chusers of Officers of their kind, Regulars of Regular Superiors; and by consequence, the Donors of such Benefices.

But, the people first got an influence on the chusing of Bishops, because 'twas rationally believed those would be able to do most good, who were in the peoples good liking. But, when Bishops grew to have great Revenues, and to be esteemed men of so high Quality in the Common-wealth, the Emperors and Kings began to cast an eye on their Election; and not without reason: for it concerns them that none be in eminent places, but such as they are secured of will breed no disturbance in the Common-wealth. After this, if any Clergy-man had done the King service, he found it the best way of recompence to cause him to be chosen into a place of Authority and Eminency. The Popes title to the giving of Benefices began by his Office of Patriarch of the West; which, since the Council of *Nice*, he more narrowly looked to the government of; exhorting and correcting by Letters such Bishops and Churches there, as did not their duties. And this held, till *Pepin* found how efficacious the reverence of the Pope was to make him obeyed, and accepted for *King of France*. Since which time, whether for Ambition, or for security sake, men began to think no Act firm, unless it were ratified at *Rome*.

In times following, the Popes began to have need of Christian Princes: and these found it the sweetest way to help the Popes, by granting imposition upon the Clergy. So came the

*first-fruits* to the Popes; and, to assure those Incomes, the custom of having *Bulls* from *Rome* to confirm the Elections of the Clergy, was likewise introduced. So that, this Authority of the Popes comes from the Princes Agreements with them, and not from any Superiority or Power of the Popes. Wherefore, these Agreements being, by time and essential changes, annulled; all giving of Benefices belong to the Chusers and the King.

I come now to the close. If your renouncing of Benefices make you less subject to the Pope, as you prerend, it makes you in *England* less subject to the King. And, if it makes you more hardly rewardable, and more pressing on the Pope, it will make you the like to Kings. As, in *Leopold's* time, you were so wholly the means for coming to *Benefices*, that hardly a command from *Spain* could take place for any that was not your Confident.

11. My *Eleventh Doubt* is, how you answer your banishment out of *France* and *Venice*, viz. that *Both those States have repealed their Acts*. Which answer makes nothing to this, that you either did not deserve the sentence, or deserved to have it realeased; one of which any judicious man would have expected at your hands. Now, to come to particulars; the *Venetians* were so resolute against you, that they made it Treason for any of their State so much as to motion your return, and refused divers Princes intercessions for you. Till their case reducing them to fear the slavery of the *Turk*, if they had not the Popes assistance, promised them largely, if they would re-admit you: they rather chose to struggle with your Treasons at home, than admit the barbarous conquest of their Dominions. Whether they have cause to repent, or not, I know not: But, the current news at this present is, that the Pope, who procured your admittance, has; having found you so unfaithfull to him, notwithstanding all his love to you, insomuch that he's about questioning you, by what means you are so suddenly raised to so great wealth: wherein, I fear, he'l not find obedience so ready as he found flattery, when he was to pleasure you.

Your measure in *France* was, indeed, hard; the fault being not proved to be universal but particular; and so, in divers places, was never executed, and ease to be repealed, having proceeded more out of presumption than proof. But, your case in *England* is far different; your whole English Congregation following

following their Head, *Parsons*, and maintaining his Acts even since his Death.

12. My *Twelfth Doubt* is, concerning your conclusion, Whether you intend to mend what, hitherto, you have done amiss; or rather to persist in your Equivocations and Dissimulations. For, first, whereas you being the chiefly or only suspected Body, are therefore bound to offer more satisfaction than others; you make your Proposition to submit to whatever *all other Catholick Priests shall agree to*: which sounds as much as, if any disagree, you will adhere to them; or, in plain terms, that you'l agree to no more than by shame you shall be forced to, for not plainly appearing the worst of Priests and Enemies to the Catholick Cause.

13. My *Thirteenth Doubt* is, why you, pretending to be the greatest Divines among Catholicks, remit your selves to the determinations of others, and not, as good Subjects ought, examine what satisfaction is necessary and fit to be given the State; and both offer it your selves, and provoke others to do it, not standing so scrupulously upon your Generals decree, which surely should not be thought to bind in such extreme cases: even the Laws of the Church, and of General Councils we know oblige not, where our obedience would ruin us; and will you still more precisely observe your own By-Laws, than the sacred Canons of the Universal Church? Methinks therefore, in due satisfaction concerning the pretences of the Pope against the King, whatever Catholick Doctors hold favourable to Princes, in these differences, should by you be gathered together, and subscribed, and promised to be maintained with all your power. As, first, the Doctrine, which denies that the Pope has any Authority in any case to depose, or temporally molest the King, or any of His Majesties Subjects. Likewise that he has no Authority to release any lawfully made Oath of Allegiance, or other promise to his Majesty, or any of his Subjects. And, because none of these, or the like assertions can be strong and firm in the mouth of him that holds the Pope's *Infallibility* in determining points of Faith; but, whenever the Pope shall determine the contrary, he must renounce what before he held for good: therefore you should do the like in respect of the *Popes Infallibility*.

Moreover, because, if the Pope, by his own, or any others Authority,

Authority, may force his Majesties Subjects to go into Countries where they cannot enjoy the protection of their Prince, the Subjects are not free to maintain these assertions: therefore, this Position, also, that a *Subject of England is bound to appear before any foreign Tribunal, without His Majesties consent*, is also to be condemned. Nor is it less necessary you should expressly renounce the Doctrines of *Equivocation* and *Mental Reservation*; without which all the rest afford very little security; And I could wish you would find some way how to assure us, that, when you solemnly make your disclaim of these last Opinions, you do not practise them even while you renounce them. Unless such Tenets be stubbed out of the heads and tongues of your Preachers, there cannot be expected any hearty Allegiance in the *Jesuited Party*, whose consciences are governed by you; but such a one as shall waver with every blast from *Rome*.

Neither can any Priest exempt himself from subscribing the condemnation of all these. For, Ignorance of necessary truths is not to be allowed in Teachers. And, supposing that every one knows the Propositions are not Articles of Catholick Faith, the manifest Inconveniences that follow them, will evidently convince they are to be condemned. For, temporal subjection to Princes is the main ground of the peace and good government of the Common-wealth; and what is against that, is against the Law of God and Nature.

I should think it, therefore, not so much your best, as your only way, to lay aside your private Interests with the Pope, and declare your selves not the last, but the forwardest in your Allegiance to His Majesty, that you may cancel your former proceedings, and blot out the setled Opinion of your Dissimulation. You can do it, if you will; for you teach men to depose their own private consciences on the Opinions of others. You cannot deny but the contrary Opinions are asserted by Catholick Doctors; and therefore by your own Maximes, 'tis lawfull for you to hold them, nor will I now dispute those Maximes. It concerns you deeply; for, you must have a *special favour* from the Civil State: and not to pretend to such, is to profess you break the Catholick Parliament's Statutes, and press the Popes exorbitant Authority, and draws all your adherents into Treason before God and a *Præmunire* by

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the Laws. Think therefore soberly, and conclude strongly what you have to do: and, let not your General's Interest oversway Truth and Justice, and your private Good.

Yet one reflection occurs to me worth your notice, rising from the report I toucht at the beginning, That you, seeing your selves shut out from the Favour Voted by the House of Lords, to other Catholicks, are casting about how to stop the progress of that Vote, and prevent its growing into an Act. Whereupon I raise this *Quære*, why you, who are but a particular Body, should not rather take up your roots and transplant; than so to seek your private benefit, that you care not to hazard the whole? Do you not remember how and why you went from *Venice*? you voluntarily departed in pure Obedience to the Pope, upon a quarrel betwixt him and that *State*; and were only kept out, not sent away: And, were it not now as high a Charity, and as much for your reputation, to yield for a time, till your own deportments shall deserve your restitution; to which nothing can more conduce, than your peaceable departure, especially where the circumstances are so different: When you left *Venice*, you were conceived to hope a speedy return, by the Popes Arms and Triumph over your own Country; whereas, if you now go away, your departure will be absolutely free from the blemish of that suspicion, and remain to all posterity an Action of pure Heroick Vertue; while, in so tender a case, you prefer the publick before your own present private good. You who could leave a Country, where you were rich and prosperous, meerly to comply with the Pope; can you not now depart from a Country, where your selves say, you are poor and afflicted, for the universal good of Religion? Else, will not this pitch of Reluctance savour too rankly of the rich glue which indeed fastens your hearts here; and betray at length to the inquisitive, that your yearly Rents got by the Mission in *England*, are more than ten times as much as what belongs to all Missions besides, both Secular and Regular?

Only this word more: I shall desire you to consider how the Catholicks of *England*, nay of all the World, will be scandalized and provoked against *Jesuits*, if they see you palpably and uncharitably drive on your own Interest alone, without caring what becomes of Religion, unless you may have your wills.

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This I propose, only upon supposition, that the Report is true. For, if you endeavour no more than to procure your selves may be included in the Act, without endangering your Neighbours, I heartily wish you may prove it just: but, bethink your selves well of this *Dilemma*; if your solicitings stop the progress of the Act, how will you be hated, as guilty of the continuance of those Sanguinary Laws? if your endeavours do [illegible] it, how will you be both hated for attempting it, and scorned for miscarrying in't?

Whereupon I raise this Question, why you, who [illegible] cular Body, should not rather take up your rests and Rampiant; than so to seek your private benefit, that you care not to hazard the whole? Do you not remember how and why you went from *Venice*? you voluntarily departed in pure Obedience to the Pope, upon a quarrel betwixt him and that *State*; and were only kept out, not sent away: And, were it not now as high a Charity, and as much for your reputation, to yield for a time, till your own departments shall deserve your restitution; to which nothing can more conduce, than your peaceable departure, especially where the circumstances are so different: When you left *Venice*, you were conceived to hope a speedy return, by the Popes Arms and Triumph over your own Country; whereas, if you now go away, your departure will be absolutely free from the blemish of that suspicion, and remain to all posterity an Action of pure Heroick Vertue; while, in so tender a case, you prefer the publick before your own present private good. You who would leave a Country, where you were rich and prosperous, meerly to comply with the Pope; can you not now depart from a Country, where your selves say, you are poor and afflicted, for the universal good of Religion? Else, will not this pitch of Reluctance favour too rankly of the rich glue which indeed fastens your hearts here; and betray at length to the inquisitive, that your yearly Rents got by the Mission in *England*, are more than ten times as much as what belongs to all Missions besides, both Secular and Regular?

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